

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

FOREIGN MISSIONS.

THE annual meetings this year of the various missionary societies have not received from their respective committees any report of proceedings that strikes one as particularly novel. They are not the less interesting, however, on this account. The time has gone by for what may be called sensational events following upon the preaching of the Gospel to the heathen. We do not say that it will not again recur. We rather expect that it will, at no very distant future perhaps; and that, in due season, the comparative dulness of missionary annals arising out of persistent labour from year to year to enlighten benighted peoples, will be succeeded, in many cases, by what may seem to the world to be the simultaneous and sudden breakdown of pagan systems, and an in-rush, if so we may describe it, of the waters of spiritual life. Meanwhile, there is less of startling incident in the several fields of missionary operation than there was at no great interval from its commencement. There is, however, something better; something more surely indicative of success; something, we trust, even better calculated to sustain and to increase those evangelical impulses in the churches at home to which, in the main, missionary enterprise is due. We shall, perhaps, be pardoned if, stepping slightly aside from our ordinary line of observation, we describe the impressions made upon our own mind as we glanced over the reports and speeches made to and at the anniversaries referred to.

We refer exclusively to no one society. The view upon which we found the remarks that follow takes in the Baptist Missionary Society, the London Missionary Society, the Church Missionary Society, the Society for the Propagation of the Gospel in Foreign Parts, the Wesleyan Missionary Society, and some of those which have their centres in America, France, and Germany. There are certain features common to the recent history of all of them—more strikingly visible, perhaps, in some than in others, but in each giving remarkably satisfactory proof of progress in the right direction. One of these is the extensive resort to native agency; another, the gradual development of the practice of self-support in the churches founded by foreign missionaries; and the last, and perhaps most important of all, the spirit of Christian enterprise which at any sacrifice aims to extend the conquests of the

Gospel by native zeal and effort to neighbouring churches. The parent societies are thus considerably relieved of the burden which once pressed upon them. For example, the Baptist Missionary Society reports that the native churches continue to advance in independence:—

The two native churches of Calcutta have pastors who are free of the society's funds. The church at Johnnuggur had resolved to raise a fund for the pastors' support, and efforts are to be made in the thirty churches of Backergunge with their 1,178 members to do the same. This entire Christian community is estimated at more than 4,000 persons. Under the guidance of the Rev. James Smith, the churches in and around Delhi present the same self-governing attitude which they have for some years assumed; and though there are many local difficulties to be surmounted, arising partly from the large expenditure of other missionary bodies in the district, the converts (a very few instances excepted) and the churches remain true to their principles of independence, and draw no sustenance from the mission funds.

At the annual meeting of the Church Missionary Society it was reported to the audience that there were in active employment "2,411 native and country-born Christian catechists and teachers of all classes not sent from home," and a resolution was passed, on the motion of Viscount Midleton, in favour of the formation of a native pastorate. The London Missionary Society, referring to its South African Missions both within and beyond the Cape Colony and Kafir Land, report the work to have been done so effectively by the joint efforts of this and other Missionary Societies that in recent years the directors of this society, in the belief that its special work has been completed in this district, "have resolved steadily to close their labours in those provinces, and confine their efforts entirely to the Bechuana and the Matebele tribe north of the Orange River, who stand in much greater need of Christian teaching;" whilst the Rev. Dr. Falding reports in his speech that in India there are 550 native pastors, and in China no less than 450; and the Rev. A. D. Saville told his audience that after the Gospel was taken to Tahiti the native preachers went away west, and north, and east, and in all directions, taking it to hundreds of the Polynesian islands, and at the present time the native teachers are anxious to take the Gospel to the great island of New Guinea. "The directors are, therefore, clearly of opinion that for the completion and the maintenance of Christian work and worship amongst these communities they should look wholly to the converts themselves. Their judgment is that the native churches and pastors should be increasingly left to manage their own affairs, and that while a few English missionaries are still left among them as friends and counsellors, these brethren should be but few."

We have selected these few facts from amongst many referred to in the reports and speeches made at the various anniversary meetings this year, as mere samples of the kind of work which has been going on for some time past. Had our space allowed, we could have greatly added to their number. What is it that they show? What is the conclusion which they press home to the mind? Is it not this, that mission work is far from being the superficial thing which men of the world have gratuitously taken it to be? It has life in it. It not only lives but grows. It puts forth all the characteristic earnestness and benevolence of the Christian faith. It is scattering by means of its converts the seed of Divine truth everywhere within reach, with a view to the enlightenment of those

who still "sit in darkness." It is becoming gradually strong enough to exist and to spread itself independently of extraneous support. For a time, of course, it will need European supervision. The accumulated experience of nearly nineteen centuries is a treasure which we cannot allow to be thrown away, nor is it likely that a knowledge of it can be communicated to minds only recently emerged from barbarism, without the guidance of missionaries trained for their work at home. Something like episcopal care and watchfulness is a need of the native churches, which the churches at home must continue to supply. But the work to be done should be done in the main by fairly-instructed native pastors. This was the course taken by the Gospel at the beginning of its career. This is the course which it must take now in heathen lands. That it is doing so, and with great success, is sufficient evidence that Christian missions are not in vain. The teaching of these facts is confirmed by the testimony of men like Lord Lawrence and Sir Bartle Frere, and, indeed, of a goodly number of others of their stamp who, as statesmen and as civil administrators, have recognised the vast superiority of that civilisation which uniformly follows in the wake of Christian truth. The whole subject is, moreover, a vivid illustration of the worth and power of the voluntary principle. It is one which might be usefully studied by our Anglican bishops and clergy. Where there is spiritual life it will form for itself a fitting embodiment of spiritual means. Where life is wanting no agency organised by the civil Power can supply its place.

"IT IS THE LAW": OR, THE TROUBLES OF A POOR INCUMBENT.

A PAMPHLET has been sent to us relative to the difficulties and sorrows of a poor incumbent in the diocese of Exeter,* which illustrates at one and the same time the hardships that may be endured by many a beneficed clergyman of the Establishment, and the hard, not to say unchristian, treatment he may receive at the hands of those who dispense the favours and carry out the enactments of the Church of England. The facts of the case may be briefly summarised from the pamphlet, which consists mainly of correspondence.

The Rev. H. J. Dixon, for many years curate of the small parish of Yarncombe, near Barnstaple, has been for two years and a half vicar, his benefice yielding him the magnificent income of about £120 a year, exclusive of various inevitable payments. His residence being in a dilapidated condition and hardly fit for habitation, Mr. Dixon obtained a loan for its repair from the Governors of Queen Anne's Bounty, who, as we understand, have ample funds for the augmentation of small livings. But the Board would not, or could not, deal with this impoverished clergyman in any other than the strictest legal way; and about last midsummer he was reminded by the treasurer, in a highly business-like and curt letter, that two years' mortgage arrears with interest (41*l.* 1*s.* 6*d.*) had not been paid, and that if the money were not forthcoming in a few days, the board would apply to the bishop for a sequestration of his benefice, which he was very bluntly informed would involve "both discredit and expense" to the incumbent. A little later on, Mr. Dixon received a notice, couched in the same cold and formal style, from Bishop Temple's secretary, calling his attention to the fact, and expressing a hope that he

* *Unheard-of Cruelty to an Incumbent in the Diocese of Exeter.* (London: W. Macintosh, Paternoster-row.

would pay the debt, and thus avoid the great expense of a sequestration.

To this missive, sent of course at the request of the aforesaid board, the incumbent very naturally replied that he could not possibly pay the money, but that if the bishop would give him a better living he should be happy to do so. Mr. Dixon goes on to say that he has been twenty-five years in the service of the Church, and that he has expended much money in the parish, though his salary is not equal to that of a curate. His residence is only habitable six months in the year; the parish church is going to ruin; and he has never ceased to perform his duties in an exemplary fashion, though the health of himself, wife, and daughters, has been impaired from the cold and damp of the dilapidated church and residence; and that they have to visit the sick, attend to and pay the expenses of the Sunday-school, &c. If the bishop could but give him preferment he could then pay the money due, and he thinks it a little hard that a great landowner, the Hon. Mark Rolle—who, if we mistake not, is a zealous "Church Defender"—takes the great tithes of the parish, amounting to about 150*l.* a year. Mr. Dixon reminds his diocesan that this demand does not arise out of any debt contracted with a tradesman for goods, but is made by archbishops and bishops, who have large sums out of Queen Anne's Bounty Fund, "for rent of a parsonage-house wholly unfit for any incumbent to inhabit during the greater part of the year."

The response of the bishop in one or two letters that follow, is to the effect that there are many ill-endowed benefices in his diocese besides that of Yarncombe, but that the Ecclesiastical Commissioners can at present do nothing to help parishes with a population of less than 400; that the Bounty Board, in respect to their action in the matter, have no discretion; and that Mr. Dixon—this is "the unkindest cut of all"—ought not to have accepted the living without being able to hold it, for there are a large number of such poor livings which "cannot be held but by persons of some private means." And lastly, the bishop cannot help him by giving him preferment. Dr. Temple does not express much sympathy, but perhaps he felt a little ashamed of his ungracious task.

The result may be easily foreseen. Further appeals to the Bounty Board, the Ecclesiastical Commissioners, and the managers of other Church funds, having proved unavailing, Mr. Dixon ceased to be incumbent of the parish of Yarncombe. Lawyers were appointed by the Bishop of Exeter to manage the property, and public notice was affixed to the church doors on Sunday, July 19, that the living was sequestrated to meet the demands of 63*l.* 5*s.* 6*d.* and all costs and expenses incidental to it. Mr. Dixon was, however, allowed to remain as curate at a stipend of 100*l.* a year, but he announces with some sarcasm that he has been obliged to give up his Sunday-school, though, happily, "there is a well-conducted Nonconformist Sunday-school in the parish, so that the children are not altogether dependent on the vicar for their religious teaching on that day." In his published statement that clergyman thus alludes to his ejection from the benefice:—

This, readers, is the action of a so-called Bounty Board for Poor Clergy, composed of two archbishops and all the bishops of the Church of England, with the additional grievance of the parish church being in such a dilapidated state, together with the chancellor—which the vicar is called upon to repair at his own cost, although, as I have before stated, the great tithes are annually taken off by Mr. Rolle—being also in a most dangerous condition, that during the high winds I am afraid of some catastrophe happening during service.

Of course it may be said that this is an extreme case of cruel hardship, and that it is to obviate such evils that the Ecclesiastical Commission exists. What, however, we would specially call attention to—and this is by no means the exception but the rule—is, that in a matter affecting a minister of the Gospel, his fitness, his Christian character and devotion, his sacrifices and services, are absolutely ignored. Though the story is utterly revolting to one's moral sense, to say nothing of Christian charity, we quite believe Bishop Temple is a good and benevolent man, and the members of the board of Queen Anne's Bounty are individually people that have feelings and sympathies, however soulless in their corporate capacity. Yet the right rev. father is found giving orders to sequester the living of a clergyman who has aforesaid spent a goodly portion of his income upon his parishioners; the property expressly set apart for "the cure of soul," is legally appropriated for his own use by a wealthy layman who would be horrified at being charged with spoliation of the Church, and who, unluckily, we are misinformed, is so zealous for that Church that he objects to the erection of Nonconformist places of worship on his

estate: and the board, whose special function it is to "augment small livings," is found relentlessly pursuing the incumbent of Yarncombe with legal penalties, and turning out himself and family because he cannot pay for the repair of a dilapidated vicarage. We commend this picture to the Church Defence Institution. It is no fancy one, but is the legitimate outcome of so-called Christianity as embodied in law—viz., a system which, in such cases as that before us, sets at naught the cardinal precepts of the Author of Christianity, which tramples on the best instincts of human nature, and which resolves itself into a question of lawyers, writs, and sequestrations—of pains and penalties. This particular case may be one of exceptional hardship, but it is of the very essence of the State-Church system, which has property for its basis and legal penalties for its safeguard. Nevertheless, Dean Stanley, and the apostles of "sweetness and light," continue to proclaim that this Church is even now the most tolerant Church in Christendom, while thousands of other good people regard it as the bulwark of a religion whose elementary teachings it tramples under foot!

Mr. Dixon appeals to the public and Parliament for sympathy, and every one who reads his pamphlet will come to the conclusion that he has been cruelly used and deserves commiseration. But whatever private individuals may do, the Legislature cannot help him, except by putting an end once for all to the State-Church system, which is the cause of all his sorrows. It is there where his indignation should rest. The Queen Anne's Bounty Board and the Bishop of Exeter are, after all, only carrying out the law. It is the law that has given power for the sequestration of this poor clergyman's living; it is the law that has entrusted ample funds to the Board in question; it is the law that expressly exempts bishops' palaces from the Dilapidations Act to which small parsonages are liable; it is the law that, by sustaining an ecclesiastical establishment in England, perverts the entire spirit of Christianity which that Church is intended to exemplify. How the Law Church, whatever its theory, shows itself in a practical form, we see in the Yarncombe case. Those who are shocked at such a spectacle are bound to trace the evil to its true source.

THE LIBERATION MOVEMENT.

MR. GORDON'S MEETINGS.

Last week Mr. Gordon addressed five meetings in Suffolk, as follows:—

HADLEIGH.—A meeting was held in the Town Hall on Monday evening, Mr. Hitchcock being in the chair. Although it was a first attempt here, and there was a great deal (even of Nonconformist) hesitation, a fair audience gathered together and listened to the lecturer's remarks with great interest. There was no controversy, but very emphatic resolutions.

WALTON.—A meeting was held on Tuesday evening in the Baptist Chapel in this out-of-the-way place. There was a good muster, however, the Rev. Isaac Lord, formerly of Birmingham and Ipswich, and an old friend, father of a recent senior wrangler at Cambridge whose success rejoiced so many friends, was in the chair. He (Mr. Lord) is now living retired at Walton, and has just come successfully through a school-board contest, which contributed, doubtless, to the success of the meeting. Several Churchmen were present, including the curate, but excepting one or two words there was no opposition.

LEISTON.—A meeting was held on Wednesday evening in the Friend's Meetinghouse, Mr. Neave presiding. There was a good attendance, despite certain other attractions. It was another spirited (first) meeting; and "Come again" again was the cry. One Churchman, at least, subsequently announced himself himself as going in for disestablishment and disendowment, and some local hints at a reply lecture will not be overlooked. Good resolution, as at Walton, spoken to by local friends.

LOWESTOFT.—On Thursday evening, in the public hall, and a very respectable audience, Mr. J. Correll was voted to the chair, and spoke warmly of the society's work. Mr. Gordon's lecture was listened to with great attention, and received with acclamation; the only fault being, as on previous nights, that it was too short, or that the time had gone too quickly. Mr. Thomas Correll and the Rev. Mr. Goodall submitted, in short but pleasant speeches, a declaratory resolution. It was at once adopted by the meeting, which closed with the usual votes, very heartily given.

HALESWORTH.—On Friday evening, in the Assembly-room, Mr. Greenhall in the chair. Again a first meeting and much backwardness, but a large attendance and every manifestation of sympathy. Several earnest men from roundabout, and a capital evening. Mr. Thompson, Suffolk agent, accompanying Mr. Gordon throughout the week. He has every reason to be satisfied, considering the peculiar character of his allotment. Not the readiest soil, and yet, when gone into, ready enough. Some subscribers, and several spontaneous collections.

This week Mr. Gordon is in Lancashire, and next in his own county (Durham).

OTHER MEETINGS.

GRAINTHORPE, NEAR LOUTH.—On Wednesday evening last, a lecture was delivered in the Free Methodist Chapel by the Rev. J. H. Lummis (of Boston) on "Churchyards and Gravestones," Mr. Wainwright (of Grainthorpe) being in the chair. The meeting was remarkable for the reappearance of the Saltfleet Church Defenders, now reinforced by the rectors of Marshchapel and Grainthorpe. The lecture having been heard with considerable attention, and only occasional interruption, the Rev. F. Freshney rose, and, while professedly confining himself to questions, delivered himself of a long harangue, or scores of harangues, on the Liberation policy:—

The Rev. F. FRESHNEY: Did you at Saltfleet, or did you not, say that the Bishop of London had stated that should the doctrine of Transubstantiation be declared—so far as the Church of England is concerned—illegal 150 clergymen in Lincolnshire will leave the Church?

The LECTURER: I said that substantially; the exact words used in that tumultuous meeting I cannot be certain of.

Rev. F. FRESHNEY: I ask the question because I communicated with the bishop on the matter, and obtained his lordship's complete denial of the statement (Letters read.)

The LECTURER: At the North Somercotes meeting I heard of this—that the bishop had called my statement "a palpable lie"—and I then challenged Mr. Freshney to publish the bishop's letter, and I repeat the challenge now. I have not my authorities with me to-night, but to whatsoever paper he will send the bishop's letter and his own I will send my reply. We shall then see on whose side is "the palpable lie."

Rev. F. FRESHNEY: Let it be the *Lincolnshire Chronicle*. Upon what authority did you state that the bishops spend six months of the year in London in the business of the Upper House?

The LECTURER: Everyone knows that Parliament sits six months of the year, and the bishops being members of the Upper House, my statement only credits them with the faithful and thorough discharge of their duties there.

The Rev. F. FRESHNEY: Are you aware that the Bishop of Lincoln, when he denied that Wesleyan ministers were unqualified to administer the sacrament, &c., was only quoting from John Wesley himself? Mr. Freshney here read from one of Wesley's latest utterances the passage often quoted on the subject.

The LECTURER: Independently of anything John Wesley ever said, Bishop Wordsworth is well known to cling tenaciously to the doctrine of apostolic succession, and this of necessity invalidates all Nonconformist "orders." As to John Wesley's attachment—or alleged attachment—to the Church of England, and that must be reconciled with his strong denunciations of State Churchism—which he says has done more harm to Christianity than all the ten persecutions—and has covered the world as with the smoke of the bottomless pit.

After many other similar questions from Mr. Freshney, which were answered in full by the lecturer, the Rev. L. Earl, of Conisholme, took the field, and by a long string of questions attempted to invalidate Mr. Lummis's statements; the Bishop of Lincoln's speech in debate on the Burials question in the Lords, being especially brought to the front. The meeting, which up to this had been moderately peaceful, became now somewhat boisterous, the confusion increasing during an attempt made by Rev. Mr. Longley, Vicar of Grainthorpe, to propose a resolution censuring Mr. Lummis for this disturbance of the peace of the parish. The resolution, however, was not put, for the lamps were put out, and the meeting dispersed in the darkness. This brief outline of a meeting, at which Church Defenders put forth all their strength, will show that once more the Liberation policy has not suffered through the onslaught of its foes.

BEWEWORTH, NEAR WRAGEY.—A large and interesting meeting was held here on Thursday last, when a lecture on religious equality was delivered by the Rev. J. H. Lummis, of Boston. Mr. Burton presided. No opposition. New ground.

SIBSEY.—After some ineffectual attempts Sibsey has been occupied, Mr. Lummis giving a lecture on the Liberation policy to an attentive audience. Many threats, but no pronounced opposition.

LEIGH, SOMERSET.—On Wednesday night the Rev. Geo. Duncan, of Frome, lectured at Leigh, on "Why am I a Dissenter?" The meeting was largely attended, there being over 400 persons present, and the lecture gave much satisfaction.—*Trowbridge Advertiser*.

OLD FORD.—Mr. John Fisher lectured at the Grove-road Baptist Chapel, last Tuesday, on "Ritualism, and how to deal with it." There was a crowded audience. The Rev. W. J. Ingles presided. "Mr. Fisher," says the *Eastern Argus*, "spoke amid great applause. A long discussion then ensued, and the meeting was brought to a close at a late hour by a vote of thanks to the lecturer and chairman."

THE LABOURERS AND THE LIBERATION MOVEMENT.—Mr. George Hastings spoke at the demonstration of agricultural labourers at Meriden last Wednesday. In the course of his speech he said that he had been invited to address them as a member of the Liberation Society, which sought to sever the connection between the secular power of the State and one branch of the Church, and it was because the agricultural labourers and the members of the Liberation Society were moving in parallel lines, and had broad principles in common, that they joined hands in the present movement. (Applause.) The president of the Union, Mr. Joseph Arch, was one of the Council of the Liberation

Society. He (the speaker) held that it was dangerous to give a privilege to one man because he held a certain class of opinions, and to withhold from another the exercise of his rights because he declined to accept stereotyped opinions. (Applause.)

THE UNITED PRESBYTERIANS AND DISESTABLISHMENT.

The three Assemblies of the Established Church, the Free Church, and the United Presbyterian Church have been in session during the past week. We may have occasion to speak subsequently of the first two. In the United Presbyterian Synod on the 19th, Dr. Hutton submitted the report of the Synod's Committee on the Disestablishment and Disendowment of the Established Churches of England and Scotland. It stated—The disestablishment question receives, both directly and indirectly, increasing attention and discussion throughout the country. The hopes or fears connected with it affect attempts at legislation on all collateral questions of education, and even on those of the franchise. The numerous ecclesiastical bills brought before Parliament last session induced the committee to issue, shortly after the meeting of synod, a series of resolutions bearing on the principles involved in these bills, and the policy incumbent on friends of disestablishment in regard to such legislation. Most of the bills were lost or dropped for the time. After alluding to other ecclesiastical bills, the report went on to say:—One, brought in by the Government, the St. Alban's Bishopric Bill, was passed into law, and your committee had the opportunity of petitioning the Legislature against it. The judgment of the new court in the Folkestone ritual case, which has been given against the incumbent on all points, by exasperating the Ritualists, is likely to widen the breaches, already beyond healing, in the Anglican Establishment. In any event, the operation of the new Act must tend to convince many not otherwise apt to be convinced that the government of the English State-Church is necessarily Erastian, or inconsistent with any true liberty of conscience or of Church order. The same lesson is beginning to be taught even in Scotland to the friends of the Kirk, in the flush of their satisfaction with their new Act of Parliament freedom. The working of the Patronage Act is not to be all smooth sailing, and threats of legal proceedings already give pause to the promoters of schemes hastily invented for the comprehension and reception of converts or perverts from the ranks of Dissent. The Uig settlement has thrown a strong light on the policy of the leaders of the Kirk, and has awakened a general feeling of resentment on the part of the Church most nearly affected, which has given an impulse to the demand from that quarter for disestablishment. The Owston Ferry tombstone case has had something of a rival or parallel in the proposed Dunfermline monument to Thomas Gillespie, which the Government, in the person of the First Commissioner of Works, refuses to allow to be erected in the churchyard of the Abbey of Dunfermline, unless on the condition that the most important fact in the history of the founder of the Relief Church—his expulsion and deposition by the General Assembly of the Kirk—be suppressed, or erased from the record on the slab. Thanks to the firmness of the Wesleyan Conference in the former question, the tyrannical interdiction of a State-Church functionary has been declared void; and there can hardly be a doubt that the firmness of the United Presbyterian Presbytery of Dunfermline, supported by public opinion wherever the facts are known, will yet secure a similar defeat of bigotry and arbitrary power. From the step taken by the committee in bringing the question of disestablishment before the students in the hall, much fruit may be expected in due time, as sound and studious acquaintance with the principles and history of the question of civil establishments of religion advances among the future ministers of the Church. Already a large number of presbyteries have appointed committees on the subject, and it is expected that others will follow. This measure, when completed and in operation, cannot but give a great stimulus to thoughtful discussion of the question in the various localities. The committee have had the means of offering various suggestions and affording aid in quarters which have proved useful beyond the limits of the Church. The committee would wish to see all presbyteries of the Church centres of vigilance and wise action, and the ministers generally alive to the opportunities and requirements of their localities in this matter. The people are ripe for earnest leadership and teaching of principles. They have now dinned into their ears the cries of the upholders and apologists of the State Churches; they are subjected to an increasing social and political pressure in the interest of the existing system; and it is indispensable that they be faithfully and fully taught the present truth. If the United Presbyterian Church is to continue to hold her ground as a witness for Christ in the land, it cannot be by silence or ambiguity in her public teaching on the essentials of spiritual independence and true Church life, but by a clear and ringing testimony in behalf of the truth most surely believed among us. The committee have much pleasure in submitting a draft pastoral as formerly authorised. The committee respectfully suggest to the Synod that they be reappointed, with former powers and instructions, to watch over the question of disestablishment, to prosecute the prize essay and other schemes, and to issue a pastoral, a copy of which was submitted.

Dr. Hutton, in laying the report before the Synod, said that the draft pastoral had been carefully prepared, and they were indebted for it to a pen which they gladly recognised as not having lost anything of its grace and effectiveness after comparative rest—he referred to Dr. Ker. A pastoral voice like this was eminently needful to be sent forth from this synod, because of the present position on this question. He contended that the wisest policy of the United Presbyterians was to demand disestablishment as the one remedy for the present state of things:—

They had much lost ground to recover. While they had been waiting, trying to make bridges—lawful and honourable as the attempt might be—the enemy had been exerting themselves. It had been said that a race of warlike volunteers had grown up who fainted at the smell of powder and took fright at their own shadows. (Laughter.) All this was rubbing off. There was the stuff of the old Volunteers here and there among them, and they were not without a Nestor and Ulysses in the camp. (Applause.) They must set their faces like flints to the task. Their pulpits must do justice to all the questions affecting the constitution of the Church—and no other Presbyterian Church could provide the teaching which the times needed, as their Church could, if it were doing its duty. So long as unholy institutions in Church and State continued, they were responsible for their existence as citizens if they did not exercise their rights for their removal. It was the dream of a few—he was glad to believe a diminishing few—that this State-Church might be improved and taught better ways. But there was nothing more dangerous than respectable evil, than well-dressed vice—(applause)—nothing more unchristian and antichristian than a counterfeit church. The more unlike the base coin was to the genuine coin, it was the better for the realm. Their State Churches did not improve. The principle of the State-Church never improved; it was evil and only evil, and that continually. (Applause.) They could not gather grapes off thorns nor figs off thistles, and purity and self-reliance was not to be got from false dependence, nor civil and ecclesiastical liberty from Erastian control and Parliamentary favouritism. No church was the spouse of Christ, and it was vain to speak of her honour, while she received her instruction and her living from another than the Master. (Applause.) The Kirk of Scotland, with its appearance of synodical action, seemed to many of its admirers to possess freedom, but it was the freedom of the mouse-trap, and not unfurnished with cheese. (Laughter.) They were not without some struggles in the South, which showed that there was not much contentment. There was a spirit in a portion of the English Church which had been wanting in the Kirk for thirty years, since some of their good friends had left it. The proceedings of the previous day showed that it was the State which opened and shut the doors of the Kirk. They acknowledged that their meeting was sanctioned by the authority of their earthly sovereign. They dissolved the Assembly in the name of the Lord, but the Lord High Commissioner had the last word, and dissolved it in the name of Her Most Gracious Majesty. He saw them to the door, and bowed them out that they might not stay behind and do mischief, except in committee. (Laughter.) The Synod elected whom it liked, but when the Kirk of Scotland required a professor, who elected him? Two Lords of Session, an ex-Lord Provost of Edinburgh, and a city baillie. These were the electors. He thought that among United Presbyterians there should be a closer drawing than even between, say, United Presbyterians and Free Churchmen. He might say they should be as closely bound up in sympathy and fellowship, and mutual confidence among themselves as with other people, however excellent they might be. Now, he ventured to say this, their friends of the Free Church were a noble body. Individually they were Christians; ecclesiastically they had written their name on the history of Scotland, and had been in the hands of God an instrument of mighty evangelic and general power in the land. (Applause.) They had been instrumental in giving an illustration in Voluntaryism, in ever attending to the principle of Voluntaryism and the practice of giving, but he would say for all that they had not the grip of the principle that they needed, and that the United Presbyterians had, and that they were not prepared as the United Presbyterians were and should be, to go straight at it, and at it now. And yet the Free Church would like to lead in this question, and they were not qualified to do so. The United Presbyterians had been extremely deferential in waiting and waiting. Now, he had made up his mind for one that he would wait no longer for any man, or any body of men, but do his individual duty as God might point it out to him in the various relations in which he stood to the Church. (Applause.) He would say to this Church, do not wait any longer for their friends of the Free Church. He spoke in the presence of his seniors, whom he revered, but he would say, looking back, that when the great stake was made at the Disruption by the Dissenters of Scotland they paused then when they should have gone wholly forward through the breach; and they were now in great danger through waiting and waiting, and hoping for the best, and waiting for the ripening of friends, and the arrival of the hour of their policy and convenience; they were in great danger of losing the tide. They had not quite lost it, but their friends of the Establishment had been recovering their spirits; they had been recovering their numerical crown; they had been straightening their back in the country, and they were thinking that now was the glorious summer of their history and the very approach of the millennium of their experience, and all because the United Presbyterian and other Churches in Scotland had not been, he thought, in this respect, men of understanding to discern the times. He ventured to plead with extreme humility and earnestness that the time past might suffice for slumbering, that now they should set their face to the future with determination. (Applause.)

Mr. JERDAN, Falkirk, submitted an overture from the Presbytery of Falkirk in favour of disestablishment. He said his presbytery went in for immediate disestablishment on the broad ground of principle, and he thought he might say confidently that they desired to go in for it also from experience in their own district of the working of the

Established Church, and especially in connection with recent doings as regarded Church extension. Mr. FORGUN also supported the overture.

Dr. CAIRNS then moved the approval of the object of the overture, as also the report of the committee, and that the committee be reappointed; further—

That the synod bear with surprise and regret that Her Majesty's Board of Works have refused permission to the committee of the United Presbyterian Presbytery of Dunfermline to inscribe on a tablet to be erected in the Abbey Church, Dunfermline, to the memory of the Rev. Thomas Gillespie, founder of the Relief Church, the words, "Deposed by the General Assembly." The synod regret this attempt to prevent an historical fact in the history of Thomas Gillespie from being recorded on the tablet to his memory in the Abbey Church, where he was buried, as an act of intolerance unworthy of the Government of the country, and injurious to the feelings and rights of the United Presbyterian and other Dissenters, and remit to the Disestablishment Committee to co-operate with the United Presbyterian Presbytery of Dunfermline to memorialise the Government in regard to the matter, and convey to them the resolution of this Church with a view to its satisfactory arrangement.

Dr. CAIRNS said that, owing to the prospect of parting with his congregation, the synod must bear with him in not doing justice to this great question. He would just say he had endeavoured to the best of his ability in various ways, situations, and circumstances, to advocate the cause of disestablishment, and notwithstanding the change of his position by separation from his congregation he would still devote whatever powers he had to the advocacy of the cause in the hope that are long they would see the object of this committee fully accomplished, and religious liberty and equality fully realised in this our native land. (Applause.)

Mr. YELLOWLEES, Stirling, seconded the motion.

Mr. WILLIAM THOMSON, Edinburgh, said he belonged to a small minority of that church who were not voluntaries, and he moved that the expense of circulating the pastoral should be defrayed by special contributions, and not out of the synod's fund. Mr. PRIDDE thought the money spent upon that one question was well spent. Mr. BROWN, of Paisley, had the strong conviction that here they had other work to do than the work of issuing political manifestoes, or engage, as a Church, in any crusade against civil establishments of religion. While he differed greatly and widely from the Established Church, he rejoiced and would rejoice in every effort for church extension put forth by that Church. He remembered the sacred principle in this matter. The aged apostle who lay in his dungeon at Rome, who wrote his Epistle to the Philippians, he remembered how he spoke of men who preached Christ, some with contention and strife, but he declared that in any way that Christ was preached he rejoiced, and would rejoice. He took the Apostle Paul as his guide, and not the Presbytery of Falkirk. He knew there were faults in the policy of the Church, and he could not at this moment enter it but he rejoiced that his brethren of the Established Church had been awakening to the necessities of the situation, had been opening their eyes to see the vast multitudes of heathen both in city and country districts. With regard to the action of the committee during the past year they could not have very well done less than they had, and he acknowledged with gratitude that they had not issued any literature during the year.

The motion of Mr. Thomson was not seconded, and Dr. Cairns' motion was carried unanimously.

THE HALIFAX VICAR'S RATE.

The Select Committee of the House of Commons on the question of the Halifax Vicar's Rate, in their report, recommend the total repeal of the Act of 1829, that that portion of the rate which represents tithe should be treated as tithe in the whole country—that is paid by the owner and not by the occupier—that the expense of collection should be added to the produce of the tithe in estimating its value, and the payers be permitted to commute upon twenty-five years' purchase instead of twenty-eight years, as under the General Tithe Commutation Act. The committee think the income of the vicarage should be maintained at about 2,000*l.*, which the living is now worth, and that there will be no difficulty in insuring this out of the property of the vicarage, with the increased value of the tithe. By this settlement householders would be relieved from the payment of any further rate.

The *Halifax Courier* has the following remarks on the report of the committee:—

This report of the select committee, taking all the circumstances into account, and as a whole, is at once satisfactory and a justification of all the proceedings of the association. Except as to one point, the report recommends to be done what was asked for by the witnesses of the association. Indeed, it does most singularly so; and while, not in any offensive sense, it must be said that the select committee was an unfavourable one, yet the fairness of the requirements of the witnesses opposed to the rate and the cogency of the arguments they used, were such that the committee has embodied in its recommendations what was asked for.

With one recommendation we cannot agree, and how the committee have come to make it is strange. In the 24th clause of their report they recommend the repeal of the Act of 1829, and then that the tithe should be altogether removed from the occupier to the owner, and they add:—"And to the amount payable by each district should be added 33 per cent., which appears to be about the present cost of the collection of the rate." This capitalising of the

present enormous cost of collection is most unjustifiable. Nor is it reasonable that the redemption of the tithe should be reckoned at the heavy rate of twenty-five years' purchase. It seems to us the utmost limit should have been twenty years; but possibly a graduated scale would have had its advantage, beginning say with fifteen years for those willing to make a present redemption.

We may add a few words of caution. What we have been considering is only in the form of recommendations to the House by one of its committees. There is need for watchfulness when these recommendations, or variations of them, come to be embodied in a bill; and that watchfulness will have to be exercised by a somewhat different body of men from many of those who, up to this time, have fought this fight. The Anti-Vicar's Rate Association has not only had to encounter those who they knew and expected would be opposed to them, but also the freezing indifference of those who should have helped them with their money, their influence, and their active labour. The dead weight of the unsympathising coldness of hundreds who should have been cordial, warm, and helpful, has had to be borne in the uphill battle which has been waged. All honour to the working-men of this parish who, in the main, have done this work, and done it with so much self-restraint, patience, and forbearance. They will, mostly, be free from the odious tax soon—of that there is little doubt. The better classes—as far as worldly means go—must look out. A wide interpretation may be given to the recommendations of the select committee; they themselves say much care will be required. Not only will care be required upon the part of those who draw the future bill, but upon the part of those also whom it will so seriously affect—the landowners of this parish.

On Thursday evening a largely-attended meeting was held in the Mechanics' Hall, Halifax, called by the Mayor (Mr. E. Crossley), upon a requisition signed by over 500 ratepayers, for the purpose of ascertaining their opinion on the presentation of a vicar's rate for confirmation by the Halifax borough magistrates on Friday, the 5th instant, although the said rate had not been previously legally laid at the vestry meeting. The mayor presided, and having read the requisition, called Mr. Jno. Snowdon to move the following resolution—"That this meeting strongly condemns the application to the borough magistrates in pursuance of which the vicar's rate for the township of Halifax for the present year was allowed, such application being illegal, inasmuch as the said rate was not laid at the vestry meeting called for that purpose." This was seconded by Mr. Brook, the Liberal agent, and was carried almost unanimously. The Rev. W. J. Townsend (Methodist New Connexion), moved the second resolution as follows:—"That this meeting, conscious of the illegal manner in which the so-called rate is attempted to be collected, pledges itself to use all lawful means to prevent the collection of the same, and to that end further binds itself to support the Halifax Anti-Vicar's Rate Union." Mr. Thomas Hutchins seconded the resolution, which, after some suggestions by Mr. J. H. Smith, was carried with but one dissentient. Mr. J. D. Hutchinson proposed the adoption of a petition to the House of Commons setting forth the grievance and praying for the speedy carrying into effect of the recommendation of the select committee of the House of Commons to repeal the Act. Mr. Oliver seconded the resolution, which was also carried with but one dissentient, and the proceedings closed with the usual compliments.

SEÑOR CASTELAR ON RELIGIOUS FREEDOM.

In the discussion which took place in the Lower House of the Spanish Cortes on the Article XI. of the new Constitution giving religious toleration, Castelar in eloquent terms supported the proposal. The correspondent of the *Times* describes the appearance of the House when he was addressing it. He says the lady of fashion, the statesmen of every shade of political feeling, the whole diplomatic bodies, the passing stranger, listened for two hours and a half enthralled by the eloquence, and hanging upon every word, of the great orator, Emilio Castelar. The following passages are taken from his speech:—

From the day when the elements of human matter rose up from the confusion of the chaos uprose with them spirit and heart and conscience; that spirit you cannot curb, that conscience you cannot bind by any human law of coercion. Try it: it has been tried; it has ever failed; it ever will fail. And why? Because it is against the will of the great Creator of the Universe. The State has ever—in the pages of Divine or human history go and seek it—sought to bind down the conscience of men; Pharaoh, who represented the State, sought to force his own form of worship upon Moses and the Jews; Pilate the State representative through seeking to do this, wetted his hands in the blood of the Spotless One. Nero, the Cossack of the Don King Henry VIII. and his harlot Parliament, Charles IV.—all these, powers of the State, committed alike fatal error; and how do their names sound to our ears! No, brother Deputies, you cannot do it. The State and the conscience are two great powers, but they are separate entities, and each has its own work in the universe; the State is the representative of authority to enforce what is morally and legally clearly right; but the conscience has a higher, finer, keener task to perform. . . . Are you afraid of a rival? Sirs, you do an honour to Protestantism if you think it so true as to be able, in a fair race, to outrun Roman Catholicism. But if it be not true, this religion of the State—if it be not true, brother Deputies, what then? *Magna est veritas, et prevalebit.* If the Roman Catholic creed be true it will prevail by force of truth; if Protestantism be true it will prevail, and you cannot crush it. If this liberty of conscience be of God you cannot crush, if of man you need not crush it. Protestantism and Catholicism have both tried to coerce. Look at their failure in the fall of Felipe II., in the history of England under

the Tudors and James II. . . . The women of Jerusalem went to the Sepulchre, as at this season, and found it empty, and said the body of their Master was stolen; but it was no human voice that answered, "He is not here: He is risen." Blind women of Jerusalem, alas—foolish women. But more foolish, more blind still are those retrograde and reactionary parties; they are seeking for Christ where He is not, they are seeking Him in His sepulchre of stone—in the feudal castle of Middle Age story, in name and torment, on the floor of the inquisition, in history, and lo! He has risen. Yes, sirs deputies, He has risen; He is not there. He has risen in Reason; He has risen in Liberty, in Equality, in Fraternity, in the punishment of John Brown, in the martyrdom of Lincoln. Lo! the chain they break, and they find and fulfil truth and eternal justice. Brother deputies, go to your libraries, to your publishers, and search those books which breathe this spirit of perfect freedom of thought and conscience; persuade and seek not to coerce; conciliate, and leave off to persecute; break the chains and fetters that man, and not God, has forged and is forging. I have spoken.

The whole speech (says the writer) was delivered without hesitation; it was replete with historical erudition, and glowing wit, and tender pathos; the rich, musical tones of the orator ran through every niche and corner of the Congress; bursts of suppressed applause followed at the conclusion of each separate division of the subject, and the House was enthralled.

The article, which is vaguely worded and is capable of many interpretations, was eventually voted by 220 to 85 votes.

A PORTUGUESE BURIAL QUESTION.—The *Diario Popular*, a Lisbon newspaper, says—"The President of the Lisbon Municipal Council went on May 11 to the public cemetery, and ordered the palings to be destroyed which divided the graves of Catholics from non-Catholics."

THE OWSTON-FERRY CASE.—At the annual meeting of the Wesleyan ministers of the Sheffield district, held at Barnsley, on Wednesday, the Rev. J. Clapham, Chairman, stated that the trial of the Owston-ferry gravestone case had cost that body 16,000*l.*

CLERICAL FELLOWSHIPS.—Sir Charles Dilke has given notice that on the motion for the second reading of the University of Cambridge Bill he will move "That no measure of reform affecting the University of Cambridge can be satisfactory to the House which does not remove the existing clerical restrictions applying to certain headships of colleges and fellowships."

THE OXFORD UNIVERSITY BILL.—Mr. Osborne Morgan proposes to move, on the second reading of the University of Oxford Bill, that, in view of the large legislative powers entrusted to the University of Oxford Commissioners by this bill, this House is of opinion that the bill does not sufficiently declare or define the principles and scope of the changes which such Commissioners are empowered to make in that university and the colleges therein.

RITUALISM IN OUR HOSPITALS.—A letter has been addressed to the governors of St. George's Hospital detailing the circumstances under which it has become necessary to seek redress from a series of innovations in the mode of conducting Divine service in the chapels of that important institution. More than a year ago it was hoped that an amicable arrangement had been made which would have prevented further agitation. But the resolutions then unanimously agreed to have not been observed, and the spirit of the innovations may be understood from the fact that the chaplain has forbidden the lady visitors to circulate any books or tracts published by the Religious Tract Society. The letter inviting the attendance of governors at the special court to be held on Friday next, the 26th of May, contains the following signatures:—Shaftesbury, Harrowby, Alfred S. Churchill, William Ashley, William Fuller, Charles J. Bevan, Barton Smith, William Tollemache, John Colebrook, Thomas Henry Smith, Thomas Peregrine, William Niven.—*Record.*

WORKHOUSE CHAPLAINCIES.—The following statement on this subject has been circulated:—"In the committee on the Poor Law Amendment Bill, Mr. Richard will move the insertion of the following clause (after clause 23, on page 6):—

It shall be lawful for the Guardians of any poor-law union to make such arrangements as they may see fit for the religious instruction or worship of the inmates of any workhouse under their control; any existing provision contained in any statute, rule, or regulation to the contrary, notwithstanding.

Under the existing law the Local Government Board claims the power of compelling boards of guardians to appoint salaried chaplains of workhouses, and insists that such chaplains shall be clergymen of the Church of England. This not only inflicts injustice on Nonconformists, but, at times, occasions great difficulty. In some cases suitable clergymen cannot be found to accept the office of chaplain, or to accept it on what the guardians consider reasonable terms. In others, a Nonconformist minister is best qualified, or his services would be most acceptable, but he cannot be appointed. Frequently the Nonconformist ministers, or other competent persons, are willing gratuitously, to conduct regular services in the workhouses, and otherwise to supply the spiritual wants of the inmates. In some instances such an arrangement has been approved by all parties; but it has either been set aside by the interference of the Local Government Board, or has been continued in disregard of the board's orders. The proposed amendment of the law would prevent conflicts on the subject between the central and the

local boards. It is framed in the interest of (1) religious liberty, which is violated by the existing system; and (2) of local government; it being contended that the boards of guardians are best qualified to judge what will meet local wants, and ought not to be restrained by law requiring uniformity of action all over the kingdom.

THE NEW CHURCH PAPER AND ITS PRINCIPLES.—A newspaper has just been started in London, which, from the opinions it advocates, seems worthy of notice as a not insignificant "sign of the times." It is called the *Pilot*, and is "a journal of religion, politics, literature, and art." It is of very extreme High Church views, yet not Ritualistic. It advocates the supremacy of Rome, in preference to the present supremacy of Parliament, and is the sworn foe of Erastianism. "Forced to choose between the Crown, as advised by the Senate, and the Pope, as advised by his theologians, or to sink into a sect, &c., increasing numbers of us are learning to prefer the bishop to the Crown; the rules of the Congregation of Rites to the dicta of the Privy Council. The rule of a Catholic Metropolitan, or the right of appeal to Rome, is at least preferable to the rule of 'Archbishop' Penzance, with the sorry right of appeal to any Lord of the Judicial Committee, a body which is, now and henceforth, the 'Holy Governing Synod' of the Anglican Church." It points with horror to the fact that Lord Penzance, in the first place, and in the last resort, Lords Cairns, Selborne, and Hatherley, and such other lay judges, "may condemn what the Church approves, deprive a priest whom the Church would gladly retain and support in the exercise of his ministry; admit to communion a layman whom the Church would certainly repel; and all the while, bishops, priests, deacons, and faithful laity must sit still and see the doctrine, discipline, and worship of the Church dislocated and mutilated, and say nothing." And what does the *Pilot* advise? "Uncompromising resistance." And if the very considerable "Catholic party" in the English Church should, as a whole, resolve on such a policy of resistance to the secular courts now ruling the Church, and decide for union with Rome rather than submission, the days of the Establishment are, indeed, numbered.—*Weekly Review.*

LORD SALISBURY'S RECKLESSNESS.—It is incomprehensible that a statesman like Lord Salisbury should think it worth while to urge that this [the Burials grievance] is "a grievance which was never thought of by the older generation of Dissenters." As though the whole history of the last fifty years had not been the gradual assertion of civil rights by communities which have been acquiring new civil importance! The Nonconformists have acquired a position in this country, which is, indeed, by no means inconsistent with the position of the Established Church, but which renders it an act of political or religious bigotry to treat them with the indifference displayed by Lord Salisbury. It would almost seem, indeed, from one of his remarks, as if he had not thought it worth while to give any serious consideration to the subject. "Outside the Church," he said "the grievance is a mere matter of 50*l.* If Dissenters obtain 50*l.*, they can find 'land enough to set this grievance aside.' It might have been left to some bigoted and ignorant partisan to fling this insult at the Nonconformists. Of course a man can bury his dead anywhere for 50*l.* or less. But Nonconformists, like Churchmen, have a regard for religious and sacred associations, and their grievance is not that their dead cannot be buried but that they cannot be buried in the only places within their parishes which are hallowed by sacred and ancestral memories. If anything would make one despair of a settlement of this question, it is to see that men like Lord Salisbury are capable of treating it with this recklessness. If the case of the Nonconformists is so strong that even Lord Salisbury with all his predisposition in favour of the Church, is nevertheless forced to think and to speak as if there remained scarcely anything to be urged on the other side—if this is the final result produced upon the mind of a typical lay Churchman, can the clergy continue to persuade themselves that their position is a tenable one.—*Times.*

A SCORCH VIEW OF LORD SANDON'S EDUCATION BILL.—The proposal now made is, that in places where there is no school board, town councils and boards of guardians may pass bye-laws, just as school boards do at present, on the request of a borough or a parish, for compulsory school attendance of full or of half-timers. The compulsion, it will be observed, is to be permissive. No place which does not want to be put under compulsory bye-laws will be forced to adopt them. If, however, the ratepayers in a rural parish wish to put themselves under compulsion, all they need do is to meet and petition the board of guardians, and the thing will be done. The effect of this would be that in a parish or a borough, in which the majority of the ratepayers were Churchmen, the board of guardians in the one case, and the town council in the other, could compel Protestant Nonconformists and Roman Catholics to send their children to the Church school, which, in scores of cases, is the only grant-aided school within reach. This is the fundamental principle of the bill—a principle the full bearing of which does not appear to have been noticed by any of the speakers on the Liberal side on Thursday night. The bill, in this regard, is evidently destructive of everything like religious liberty and religious equality. If the rule is good for England, it is equally good for Ireland. And what would its effect be if applied there. It would be

to arm Roman Catholics with statutory powers enabling them to force Protestant children into Roman Catholic schools. Nor is this the only hardship of the case. Compulsory bye-laws are an expensive machinery. Compulsory officers need to be paid, and prosecutions of defaulting parents have been found to be costly. These expenses would have to be borne by the rates. But the rates are contributed by persons of all denominations. The result would be that Dissenters and Roman Catholics would be taxed to keep up the machinery by which Church schools were filled. In a case in which the majority happened to be Nonconformists, the injustice done to Churchmen would be equally great. The whole idea of this scheme disregards the fundamental principle of State compulsion. The State is quite entitled to require all its children to attend school; but the State is bound, at the same time, to provide State schools which the children may attend. In other words, national compulsion is incompatible with denominational education. Lord Sandon boasts that his measure is "not a reversal of the policy of the Act of 1870." It is, however, distinctly designed to check the further progress of that Act. It does more, and worse; it is really an attempt to erect a subsidiary Church Establishment, in an aggravated form. The poor-rate, in every parish in which this system was introduced, would be to a certain extent a Church-rate, and the aggravation would be that Nonconforming ratepayers not only would be rated for support of the Church schools, and for helping to drive Church children into them, but might even be forced in certain circumstances to send their own children there.—*Scotsman*, May 20.

THE DISSENTERS' BREAKFAST, EDINBURGH.—This annual entertainment took place on Friday last in the Upper Queen-street Hall. The attendance was good, and the Rev. Dr. McGavin, ex-Moderator of the United Presbyterian Synod, occupied the chair. After an excellent breakfast the chairman, in the course of some opening remarks, said that they could not regard the principle on which the Patronage Act was founded as anything but the worst form of Erastianism. If the authors of it were satisfied with the results it had produced, so were the Dissenters, as the latter had to thank Providence for bringing good out of evil. During the eighteen months it had been before the country it had tested the loyalty of the non-Established Churches, and they could not fail to admire the fidelity and constancy which ministers had shown in all parts of the country in the face of the attempts to draw them into the Establishment. (Applause.) If there were any persons in the Dissenting Churches who were willing to take advantage of the Act, he was sure there would be no attempt made to hinder them. All religious men were entitled to stand before their God equal in the eye of the law, and they could see no possible ground on which they could unite with their brethren of the Establishment other than that of disestablishment and disendowment. If the Church was to be freed from the ten thousand internal disquietudes and mischiefs, it could only be by its liberation from all State control. (Applause.) The Rev. Alexander Oliver then spoke on the property question. The Established Church, he said, was raising the cry that those who were advocating disestablishment and disendowment were spoliators and seeking to secularise the tithes, glebe lands, manse, and kirks. These, he held, belonged to the laity, and the nation ought to resume possession of them and use them for strictly national purposes. The Established Church had no more right to them than the captain and crew of a Government ship had to the vessel in which they served. The Rev. Dr. Edmond, London, addressed the meeting on the English burial question. This question, he said, had become not only a burning question, but a blazing one. The time was now past for any compromise, and it must be settled on the broad principle that the churchyard belonged to the parish, and that every parishioner had a right to interment in it. (Applause.) If it was an essential principle of the Church Establishment in England that the right of burial should not be possessed by the citizens, that could not be tolerated, and they must get rid of the Establishment, and bury it out of sight. (Applause.) Remarks were afterwards made by Mr. Samuel Still, Liverpool, and Mr. Charles Cowan, of Valleyfield. The latter said he could not imagine that the Established Church of Scotland could survive more than three or four years. The Rev. Dr. Hutton, Paisley, was the next speaker. They should, he said, make up their minds whether the Church of Scotland was worth preserving, and after that stand on the principle they adopted. His hope was in those who had a sound principle regarding Church Establishments, who believed in it, and who carried it out even at the expense of severing friendships, should that be found necessary. They should speak out, as nothing was to be gained by silence, and they should vote right, as that was the practical point. Put right men, he continued to say, into Parliament. Don't let Dissenters humbug themselves by believing in anybody that blarney them upon a platform either in Edinburgh or anywhere else. Tell them that such and such is our principle, and we will vote for the man who goes in for it, and measure his words by his actions when he comes back from Parliament. (Applause.) On the motion of Mr. Dick Peddie, a vote of thanks was accorded to the speakers and the chairman.

It was stated incidentally, in a recent speech by the new Archdeacon of Bangor, that Sir William Gull, the physician, makes 28,000*l.* a year.

Religious and Denominational News.

There has been an increase during the past year of 11,000 members in the Wesleyan body, besides a large number on trial.

The Rev. C. H. Spurgeon has sufficiently recovered his health to be able again to preach at the Metropolitan Tabernacle.

Mr. Rowland Mark, of Hackney College, who, last November, accepted a perfectly unanimous invitation to the pastorate of Trinity Congregational Church, Walthamstow, will commence his regular ministry there very shortly.

On Friday, the magnificent Wesleyan church erected in Belfast by Mr. J. Carlisle, J.P., was opened for Divine service. The church has been erected at a cost of above 25,000*l.*, all of which has been defrayed by Mr. Carlisle.

The Rev. Benwell Bird, of Birmingham, has accepted the invitation of the Baptist Church meeting at Mutley, Plymouth. This church is an outgrowth of that in George-street, of which the Rev. John Aldis is pastor. Mr. Bird is expected to enter the new sphere at the end of June or beginning of July.

Mr. H. T. Miller, for eleven years minister of the South Bethel, Liverpool, and afterwards the first Secretary of the Liverpool Seamen's Orphanage, which has now 450 children under its care, sailed for Canada, on Wednesday, 24th inst., in the steamer Texas, of the Dominion Line. Mr. Miller takes with him several widows and their children, and he goes to found a Home in Canada as the outcome of his former work. More than seventy souls have already been sent out by the "Widows' and Orphans' Emigration Aid."

THE RELIGIOUS TRACT SOCIETY.—The *Record* states that the secretariat vacant by the death of Dr. Davis, has been offered to its able and long-tried General Editor, the Rev. Dr. Manning, conjointly with the Rev. L. B. White, Rector of St. Mary Aldermary, now Secretary of the Colonial and Continental Society.

GIFTS TO THE SCOTCH PRESBYTERIAN CHURCHES.—The *Dundee Advertiser* mentions a rumour that Mr. Baird has in contemplation the gift of another half-million sterling to the Presbyterian Churches in Scotland. Mr. Baird is said to desire the advancement of the higher education of the ministers of all Presbyterian denominations, and to be devising means whereby those of the Free and United Presbyterian Churches may participate in the advantages of this second munificent gift without any compromise of principle on their part.

DR. JABEZ BURNS.—A number of the friends of the late Rev. Dr. Jabez Burns propose to place over the vaulted grave in the Paddington Cemetery a substantial monument; and if the funds contributed are sufficient, also to erect in Paddington a public drinking-fountain dedicated to his memory. By these structures he, being dead, would continue to speak of the usefulness of a life consecrated to God and to the good of the world for which Christ died. Mr. John Pearce, 52, Parliament-street, S.W., is the hon. secretary of the Memorial Committee.

CHURCH EXTENSION AT SHEFFIELD.—The corner stone of a church to be erected in memory of the Rev. Dr. Sale, late vicar of Sheffield, was laid on Tuesday by Mrs. Moorhouse, wife of the Bishop Designate of Melbourne. The church is to be erected in one of the most poverty-stricken districts of the town, where no other memorial place of worship exists. The Archbishop of York, who was present at the ceremony, referred at a luncheon held afterwards to the need of church extension in the town, as well as to the importance of giving religious instruction. In 1800 there were in Sheffield four churches to accommodate a population of 4,000 souls; in the present time there were thirty churches to accommodate 270,000 people. In order to meet the wants of the town, nine other churches ought to be erected, and it was proposed to build them at a cost of 50,000*l.*

CHRISTIAN UNION IN DUBLIN.—As a result of Messrs. Moody and Sankey's services in Dublin eighteen months ago an effort is being made by Evangelical Christians of all denominations in that city to erect a hall which may be made a centre of united effort in the evangelisation of Ireland. A deputation from the committee who have undertaken the work is at present in London endeavouring to enlist the sympathy and support of English Christians. For this purpose a drawing-room meeting was held at the residence of Mr. T. A. Denny, 5, Connaught-place, W., on Tuesday afternoon. The claims of the projected institution were set forth by Mr. J. Smithson, secretary of the committee, and the other members of the deputation. The plans were exhibited, from which it appeared that it is intended to afford facilities for physical as well as mental and spiritual improvement. The new building is to be the centre of endeavours to evangelise Ireland. Agencies will also be carried on among the sailors, on behalf of fallen women, &c. Mr. Moody is understood to take an interest in the success of the movement, and besides giving a handsome donation, he lately spent some days in New York in seeking to advocate its claims on American Christians. The sum of 4,000*l.* is still required to defray the cost of the undertaking.

WOOD-GREEN.—The foundation stone of the new Baptist Chapel, Finsbury-road, Wood-green, was laid on Monday week by John Edwards, Esq. A luncheon was served in the Temperance Hall, Finsbury-road, under the presidency of the Rev. J.

Pugh, the pastor. Mr. Brown, treasurer, stated that the contract for the chapel and schools, &c., was 2,780*l.*; that towards that amount 800*l.* 4*s.* had either been paid or promised, and that nearly 2,000*l.* was still required. The company then proceeded to the building. The intention is to erect a substantial and commodious chapel, capable of seating 360 persons in the area; also a spacious schoolroom underneath, with convenient class-rooms, &c. The Rev. J. Pugh and the Rev. J. P. Chown addressed the meeting. Mr. John Edwards, having laid the stone, said that last year twenty-eight new chapels had been built by the Baptists, and fourteen enlargements had taken place. That seemed a great increase, but it was nothing to what was required. At seven o'clock a public meeting was held in Trinity Wesleyan Chapel, the chair being taken by Mr. J. P. Bacon. The Rev. J. R. Wood, of Upper Holloway, having offered prayer, the chairman, the Rev. R. Wallace, T. Vincent Tymms, Professor Gracey, and T. O. Taylor, addressed the meeting. The Rev. F. Tucker, B.A., preached in the Temperance Hall on the following Sunday evening. The total amount collected at the services was more than 100*l.*

Correspondence.

NONCONFORMITY IN OUR LARGE TOWNS.

To the Editor of the *Nonconformist*.

SIR,—At the late Congregational Union meetings the Rev. C. Clemance read a most admirable paper on the duty of Congregational Churches in regard to the evangelisation of England.

The gist of his argument may be given in a few lines in respect to the state of our churches in the large towns. He says "The inquiry of Mr. Goodeve Mabbs as to Derbyshire confirmed the conclusions arrived at by Mr. Miall, that while the thinly-populated districts are in many cases oversupplied, the great need for additional accommodation is in large towns the need being greatest where the town is largest."

I should like to appeal to our rich and influential members whether it is not highly desirable that we, as a denomination, should have at least one church for every 10,000 inhabitants? Some years ago I made a list of all our principal towns, and I was much surprised and humbled to find that Bristol was the only one where we came up to this standard. Of course I did not include Halifax, or Huddersfield, or towns of that size in the calculation, but I was much pained to discover what a number of places between 10,000 and 80,000 had only one or two churches. In time past the great obstacle in Church extension in our large towns was the apathy or coldness of the leading minister. Although every sitting was let in the church, and families coming to the town had to go to the Baptists or Wesleyans, because there was no accommodation for them, he still resisted all plans of extension, until unfortunately a split or schism promoted what ought to have been the most brotherly and Christian conduct in the world. Separations thus effected, caused heartburnings and a soreness which it will take generations to remove.

Happily this spirit has in a great measure passed away, and large-hearted men, like the Rev. J. P. Chown in our sister denomination and the Rev. T. Nicholson in our own, have proved that a spirit of self-sacrifice in promoting church extension is sure to win in the long run. Men who have resisted all schemes of church extension have seen their own congregations dwindle away; whilst those who have helped to found others, have not only seen flourishing churches growing up near them, but have had their own churches abundantly blessed. They have proved the truth of the line, "It bleaseth him that gives and him that takes."

I am, Sir, yours truly,

A FREE CHURCHMAN.

Ilkley, May 21, 1876.

MR. LOWE'S APOLOGY.

To the Editor of the *Nonconformist*.

SIR,—I cannot forbear asking you to let me record a protest against a reference in your correspondent's "Sketches from the Gallery" of this week (which as usual I read with interest), to a recent episode in the public life of a distinguished statesman. So far from Mr. Lowe's apology being abject and disgraceful, I reckon it to have been pre-eminently manly and honourable. Sir, the courage and candour which will enable a man frankly to acknowledge and seek to atone for a humiliating error are qualities far too rare to be disparaged; and Mr. Lowe in this incident, it seems to me, has furnished additional proof of the possession of moral qualities which, as guiding acknowledged intellec-

tual force, are specially valuable to this nation, and are destined to make the statesman whom they adorn, whether in or out of office, a leader among men.

A COUNTRY READER.

May 19.

THE LATE REV. E. A. WALLBRIDGE.

To the Editor of the Nonconformist.

DEAR SIR,—Will you kindly permit the insertion in the columns of your valuable paper of a brief record of one of the Master's devoted servants who has just been called to his rest? I refer to the late Rev. E. A. Wallbridge, nearly forty years of whose life were passed in the West Indies, and who, since 1842, had been identified with the mission at Georgetown, Demerara, under the auspices of the London Missionary Society. In his decease the Church has been deprived of a true-hearted, earnest missionary, an intelligent and most efficient worker, a patient and well-trying servant of Christ. He was deservedly beloved by his attached flock, amongst whom he had laboured for so long a period. His gentle and generous disposition, the utter forgetfulness of self by which he was distinguished, and the keen interest he ever took in all matters bearing upon the temporal or spiritual welfare of the people, won for our departed friend the sincere affection and confidence of all with whom he had to do.

From personal observation of the important and successful work he was permitted to accomplish, I can fully understand with what sorrow the news of his death will be received by all sections of the community in Georgetown. His long residence in a climate so enervating, coupled with the pressure of continuous and heavy labours, rendered it imperative that he should return to England. He arrived, with his wife and family, in the summer of 1874. Whilst able, it was his joy to advocate the claims of the society from pulpit and platform, but very soon it became apparent that his physical frame was unequal to the excitement and fatigue of these demands. When visiting the north, in the cause of missions, he caught a violent cold, and was compelled to hasten home before completing his engagements. A serious illness followed. With the return of milder weather he rallied, and was enabled occasionally to venture out, but his life's work was done. During the whole of the past winter he was confined to his house. He suffered much from a severe attack of bronchitis, which, together with intermittent fever and ague to which he was subject, rendered the last few weeks of his pilgrimage a truly painful season.

But amid all his afflictions not a murmur was uttered. There was no repining at what his Heavenly Father permitted. He knew in whom he had believed, and calmly and trustfully committed himself and all his dear ones into His hands. Not a cloud overshadowed his mind, and without a sigh, he peacefully slept in Jesus, April 27, having reached the age of sixty-three years.

Mr. Wallbridge was buried at Nunhead Cemetery, on May 3, the Rev. E. H. Jones, deputation secretary of London Missionary Society, assisting the writer at the solemn service. Thus, one has passed away whose memory will be lovingly and gratefully cherished by the churches of Demerara and Berbice, the fruit of whose zealous ministry will doubtless continue to appear for many years to come. May the Lord of the harvest raise up others like-minded with the deceased, who shall carry on His work in that distant colony; and may the divine consolations abound to the bereaved widow and children who have lost so kind and noble a husband and father.

Thanking you, dear sir, for permitting me to offer this just tribute to the memory of one whom to know was to admire and love,

I remain, yours very faithfully,

Hammersmith.

THOS. CARTER.

It is stated that Mr. Gladstone's forthcoming paper in the *Contemporary Review* on "The Courses of Religious Thought" will be a vindication of Christianity as opposed to modern materialism, and is likely to suggest some points of controversy which may lead to much discussion among sections of the Christian Church.

Dr. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—In Debility of Children its efficacy is unequalled. Mr. Thomas Hunt, Surgeon to the Western Dispensary for Diseases of the Skin, writes:—"In badly-nourished infants, Dr. de Jongh's Cod Liver Oil is invaluable. The rapidity with which two or three teaspoonfuls a day will fatten a young child is astonishing. The weight gained is three times the weight of the Oil swallowed, or more. Children generally like the taste of Dr. de Jongh's Oil, and when it is given them often cry for more." Sold only in capsuled Imperial Half-pint, 2s. 6d.; Pints, 4s. 9d.; Quarts, 9s., by all Chemists. Sole Consignees, Ansar, Harford, and Co., 77, Strand, London.—(ADVT.)

Anniversary Meetings.

IRISH EVANGELICAL SOCIETY.

The annual meeting of this society was held on Wednesday evening, the 10th inst., at the Memorial Hall, Farringdon-street. Mr. A. MCARTHUR, M.P., occupied the chair, and in the course of his opening speech referred to the need of missionary effort in Ireland, and to the persistent opposition of Cardinal Cullen and the Romish priests to every system of education not in accordance with their views, so that a large number of the professedly national schools in Ireland were Roman Catholic schools. Those persons who have never been to Ireland could scarcely form any adequate conception of the difficulties of mission work amongst the Roman Catholics of that country, where even the distribution of the Bible and religious tracts might give rise to popular excitement. He believed there was scarcely a country in Europe where intolerance and bigotry and persecution prevailed to a greater extent than would be the case in Ireland, if it were not for the strong arm of the law, which happily was sufficiently powerful, in most instances, to protect civil and religious liberty. This he spoke from personal experience. He thought the itinerant system well adapted for Ireland, especially in these railroad days, and rejoiced to find that in connection with one of these churches they had thirteen out-stations. This was an admirable plan.

The Rev. W. TARBOTON read the report, which stated that the mission-stations had lost considerably by emigration, though America and Australia were spiritually the richer for the labours of that society. Of the three Congregational churches in Belfast, one only now received aid from the society. Details were given of the work carried on at Coleraine, Straid, Donaghmore, Lisburn, Donaghry, Kilmaham, Ballycraig, and Dublin. In the Irish capital the Rev. A. Dunlop engages personally in most extensive house-to-house visitation, and in numerous instances has been instrumental for good to Protestants who were on the point of going over to the Papal Church, and to Romanists whom he has had the happiness of bringing into the light of evangelio and Protestant truth. At Limerick and Kingstown the churches, which had become self-supporting, have been again compelled by adverse circumstances to seek the society's aid. The total ordinary receipts for the year were 3,015*l.*, and there was a balance in the treasurer's hands of about 80*l.* The committee once more appeal to the friends of the society to sustain their operations, so difficult in a country where Popery exerts its darkening and persecuting power, with warmer sympathies, more earnest prayer, and more generous contributions.

The Rev. CLEMENT CLEMANCE, of Camberwell, moved the first resolution for the adoption of the report, and which expressed great thankfulness to God for the success which had crowned the efforts of the society in the past year. He said this did not refer to the amount of support the society received from the churches, but to the solid work that had been carried on, which he himself had witnessed, and in which he took a great interest. He referred to what was being done in Belfast, Dublin, and Galway, the last an intensely Popish town with some 2,000 Protestants out of a population of 22,000. At Straid there was their friend the Rev. James Bain, who had spent thirty-seven years of his life in that village, and not only preached in his chapel and kept going his young men's association, his working men's association, his library for working men, and so on, but preached the Gospel in fifteen villages besides the one in which he lived. His congregation of some 600 souls was four times the population of Straid, and he himself had dug out the stone with which his manse was built. Mr. Bain had written to him as follows:—

"The past two years," he says, "have been years of spiritual power. The Lord the Spirit has been working in our midst. Many have been converted to God. Old and young have been added to the Church, and are now holding prayer-meetings throughout the country. Fathers are now holding worship in their families who knew nothing before of Christ and His salvation. Thus, during the past two years, night after night, our meetings continue, and the Lord has richly blessed them. . . . We want the prayers—the prayers—of Christian friends on behalf of Ireland. We want new men in the country to set to work in the new spheres of labour. We want more fellowship with Christian friends in England, and if Christian friends, when they are taking their summer tour, would only come and spend a Sunday with us, and give us kindly words of encouragement, how it would cheer our hearts to be able to shake them by the hand and show them our work, and let them carry the news of that work to the other side of the water."

That was a specimen of what was being done in Ireland by the agents of that society. He regretted it was not better known, or the interest in the work would be greater, and the income of the society larger.

The Rev. GEORGE WIGHT, of Newry, in seconding the resolution, said that for nearly five years he had been in County Down, and the congregation at Newry, which had been in a very low state, was now entering upon a career of prosperity. The attendance and income had more than doubled, and at the last annual meeting the congregation were hopeful of soon reducing the grant given them by the Irish Evangelical Society. Not only in Newry, but in the surrounding districts, wonderful openings had presented themselves to him. If the churches in England were better acquainted with Ireland and Ireland's needs, they

might hope for the day when she would be won for Christ.

The Rev. HENRY BATCHELOR, of Blacketh, moved the next resolution:—

That, in the opinion of this meeting, the time has come when, not on its own account alone, but on account of the many other lands which constant emigration from its churches is so powerfully influencing, Ireland ought to be regarded as presenting more than ordinary claims upon the prayerful and practical sympathy of all who long for the universal triumphs of the Redeemer's kingdom.

He thought that the time had come to make regular and determined aggressions on all forms of British Romanism. The let-alone policy had not answered, for at the present time the priesthood, Anglican and Roman, had more vital energy than ever in the history of our country since it separated itself from the Papacy. After giving several illustrations of the superstition and bondage of the Irish people, he said he thought the nature of that people should encourage them to extend the operations of the Irish Evangelical Society. In the Irish temperament they had all the raw materials of the missionary evangelist. Their efforts ought to be directed to raising a native Celtic Irish missionary agency, just as they would raise native missionary agency in Madagascar and the Southern seas. Men of Celtic blood from the Principality and the Highlands of Scotland had compelled all England to respond to the majesty of their eloquence. Ireland was full of eloquence. Ireland once sent forth Christian missionaries to England and Europe. Was her glory to be of the past? It is not the will of God that the Gospel should be preached by men who had no genial influence. They sent their messages along cold metallic wires, which neither throbbed with sympathy at the glad tidings, nor trembled in terror at the messages of woe which were thus communicated. But not such were God's methods of spreading the Gospel. By native endowments, and by the baptism of the Holy Ghost, were men qualified to preach to others of the infinite mercy of God. Let them help as they had never done before their Irish brethren, and let them pray with all their might that ambassadors might be raised from the depths of superstition—men who could preach with the knowledge and vivid memory of past anguish, and with a present consciousness of salvation, which should be the contrast of that awful abyss from which they had been rescued. These were the men they needed for the evangelisation of Ireland. God could provide such men, and He would if they asked Him. (Cheers.) Ireland would never be at peace while Ultramontanism dominated over her Celtic population. The disestablishment of the Irish Church was an act of equity, but it would not pacificate Ireland. They could not expect that it would quicken the loyalty of Episcopalians, and nothing less than the prostration of everything at the feet of the Papacy would satisfy Ultramontanism. The imbecile concessions which some of their statesmen were prepared to make would only inflame the demands of the Jesuitism of Rome. Grant to Ireland Home-Rule, and the power of the confessional would soon silence the cry for Home-Rule; but maintain the principle of British policy—the crozier subject to the crown—(cheers)—and the centuries of bygone wrong would never be allowed to pass from memory, though they devised for Ireland the most equitable legislation under heaven. Long had the harp of Ireland been well-nigh dumb; only pensive wails now and then issued from it, and strayed through the charnel-house of Ultramontane superstition; but that harp should yet echo to the sounds of spiritual life, of spiritual manhood, in the glorious liberty of the children of God. (Cheers.)

The resolution was seconded by the Rev. R. BRUCE, of Huddersfield, and supported by the Rev. JOHN GRAHAM, of Sydney.

On the motion of Mr. GEORGE BAINES, seconded by Mr. JAMES SCRUTTON, a vote of thanks was accorded to the chairman, and the meeting closed with the benediction.

THE CHRISTIAN COMMUNITY.

The 104th anniversary of this association was held in their new Memorial Hall, London-street, Bethnal Green, on Monday evening. A substantial tea was provided, to which a goodly number sat down. A good deal of interest attached to the fact that this was the first annual meeting the society had held on their own premises. The hall is a handsome building 127 feet in length and consists of two audience chambers and several smaller rooms. Attached to the main building is a tower fitted up with an illuminated clock, the gift of Sir James Tyler, and which had cost about 150*l.* After tea a public meeting was held, the chair being occupied by Mr. Robert Baxter, the president of the society. A short devotional service preceded the reading of some extracts from the interesting report by the secretary, Mr. J. Atkinson. The following are some of the more prominent features of the society's work. There have been 9,647 services held during the past year, 10,507 addresses delivered, 334,778 hearers during the past year, and 91,404 tracts distributed. At present there are 148 members of the community, the services of all being entirely gratuitous. The society carries on its labours in connection with in seven workhouses where about 140 halls, sick, and infirm wards are visited containing about 5000 poor people, mostly cut off from every other means of grace. They also visit some forty lodging-houses in Spitalfields, in which

there are some 2000 inmates of the poorest class. Their work is also carried on at some open-air stations, at the Thraul-street Mission-hall, and in their own Memorial Hall, which is now the centre of all their operations. In these halls the usual Lord's-day and week evening services are held, and there are Sunday, ragged, and week evening-schools, and special services for children, mothers' meetings, Bible-classes, temperance meetings, bands of hope, young men and young women's meetings, lectures, penny banks, coal-clubs. There is also a library and reading-room, which is open daily. Further, a large number of free breakfasts and dinners have been given to the poor during the year.

The PRESIDENT, in an interesting speech, dwelt strongly on the value of individual effort in the work of conversion, and gave some interesting details of his own experience in connection with the subject. Mr. RUMBOLD moved, and the Rev. J. DE KEWER WILLIAMS seconded, the first resolution as follows:—

That the report, an abstract of which has now been read, be adopted, printed, and circulated, under the direction of the committee; and that this meeting very gratefully acknowledges the good hand of God in the measure of success which has attended the labours of the Christian Community during the last year.

Lieutenant-Colonel R. W. BROOKE moved the second resolution:—

That this meeting greatly rejoices over the fact that the society is in occupation of its own premises, and is now assembled in its own home; and renders thanks to Almighty God for enabling the building committee so to complete its labours, that ample accommodation is afforded for the central work of the society; and, while deploring the fact that a debt is on the building, yet it engages to use its influence, both by prayer and contributions, so as to secure the liquidation of the debt at the earliest possible period.

He heartily endorsed the action of the society, on the ground of its unsectarian character.

Major-General BURROWS, in seconding the resolution, referred at length to the importance of open-air preaching for bringing people, who could not be got at in any other way, within reach of the Gospel. The Rev. J. W. ROSE, the vicar-elect of Clerkenwell, Messrs. Scott and Johnson, and other gentlemen subsequently addressed the meeting. All the speakers laid great stress on the fact that the society was perfectly unsectarian in its aims. Cordial votes of thanks were given to the president and other officers of the society, and to Mr. Baxter for presiding, and the meeting terminated with singing and the benediction.

WORKING MEN'S LORD'S-DAY REST ASSOCIATION.

—The nineteenth annual meeting of the members and friends of the above association was held last week at Exeter Hall, the Earl of Shaftesbury presiding, supported by a number of friends of the movement. The hall was densely crowded.—Mr. C. Hill, secretary, read an abstract of the report, which stated that by the efforts of the association on behalf of country postmen 321 receiving post-offices had been entirely closed on Sundays, 300 new rural posts had been established without a Sunday delivery, 100 rural post messengers had been entirely released from Sunday deliveries, 161,000 publications had been issued, sixty lectures had been given; the income had been 1,085*l.*, the expenditure 743*l.*—Mr. S. D. Waddy, M.P., moved "This meeting declares its opinion that one day's rest in seven from toil is an absolute necessity for the physical and moral welfare of all classes, and that the opening of museums, galleries, aquariums, and other places of amusement on Sundays would enormously increase Sunday labour and inflict a great moral and physical injury on those large sections of the community whose bread is earned in ministering to the amusements of the people." This was seconded by the Rev. W. Cadman and adopted, and eventually the following resolution was agreed to:—"That owing to the extensive provision always made at or near places of amusement for the sale of intoxicating drinks, the opening of places of amusement on Sundays would greatly increase Sunday drinking, and be an additional barrier to the closing of public-houses on that day."—The meeting concluded with a vote of thanks to the chairman.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—The thirtieth anniversary of this society was held at the institution, St. George-street, London Docks, on Tuesday, May 16. Lieut.-Colonel Brockman, V.P., presided, and was supported by the Revs. G. M. Murphy, M.L.S.B., Halley, Stewart, Joseph Fletcher, J. H. Blake, M. Jones, J. M. Erskine, T. Barker, G. M. Butler, Major Handyside, and Captain W. Dalrymple. The Rev. J. M. Erskine, of Bow-road Presbyterian Church, opened the proceedings with prayer, and after a few remarks from the chairman, an abstract of the report was read by the Rev. G. J. Hill, secretary. The report stated that very gratifying results had followed the past year's work. 1,400 religious services and other meetings had been held among seamen on shore and afloat in the ports of London, Liverpool, Whitehaven, Maryport, Isle of Man, &c. 8,399 visits had been made to ships' crews, sailors' homes, and families; and 113,300 tracts, periodicals, books, and Scriptures had been circulated in English and foreign languages; 34 vessels had been supplied with parcels; 13,000 seamen had visited the free reading-rooms; and 220 children attended the schools. The receipts for the past year had been 964*l.* 12*s.* 4*d.*, and expenditure 942*l.* 1*s.* 3*d.*, with debts about 87*l.* The adoption of the report was moved by the Rev.

Joseph Fletcher, of Commercial-road Chapel, seconded by the Rev. J. H. Blake, of Bow, and supported by Major W. Handyside, R.A., of the Tower. The resolution was carried unanimously, and afterwards several ministers and other gentlemen advocated the claims of the mission to enlarged support, and the proceedings closed in the usual way.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Tuesday Morning

The reader whose impressions about the march of events in Parliament are "general" will probably be surprised to hear of another night spent in debate on the Merchant Shipping Bill, believing that it was already finally done with as far as the House of Commons is concerned. As a matter of fact it was up to yesterday not only not done with, but had sufficient vigour left in it to bring about another serious defeat of the Government. It came up last night for what really is its penultimate stage in the Lower House, to wit, the report of the amendments made in committee. The notice-paper showed a formidable array of fresh amendments, and the promise of a long sitting was fairly made. But dozens of the amendments were not seriously advanced, the hon. members responsible for them easing their consciences by moving them, and then sitting silent until they were either withdrawn or rejected. No inconsiderable proportion stood in the way of Mr. Melver, who, as Sir Charles Adderley said, appeared to have given his clerk instructions to go through the bill and strike out the word "British" wherever he found it, without any reference to the way in which the clauses thus dealt with would read, when the elision was effected. Mr. Melver has been instrumental in developing in Sir Charles Adderley quite an unexpected quality of smartness and vigour. Several times last night the right hon. baronet, following the member for Birkenhead, rose, and in a few, short, sharp, sentences disposed of him and his amendments in a manner that lacked nothing of effectiveness. Mr. Plimsoll was not so easily got rid of, and it was upon a motion of his that, late at night or rather early this morning, the Government having deliberately and stubbornly set their foot down on a particular clause, were dislodged by a majority of nineteen in a tolerably full House of 305 members. It could not be said that they rushed blindfold to their fate, and met it without warning. When the bill was in committee Mr. Plimsoll had moved an amendment on Clause 20, the effect of which simply was to go a step beyond the concessions already wrung from the Board of Trade in the matter of timber deck-loads, and prohibit them altogether. On that occasion, after a full debate, the Government were saved by a carefully whipped-up majority of eight. Last night Mr. Plimsoll, renewing his endeavour, was met by the familiar objections from Sir Charles Adderley and the Chancellor of the Exchequer. But the patient majority, having already given fair warning, followed the course of their convictions, and left their obstinate leaders in the lurch. This was a fitting finish for a bill which has throughout been feebly dealt with by its responsible authors, and which an hour earlier had led to the remarkable scene of the Ministry first moving an amendment on their own bill; then asking leave to withdraw it because somebody objected to it; thirdly, intimating their willingness to withdraw the withdrawal because somebody else spoke in favour of the amendment; and lastly, voting for the amendment which they had asked leave to withdraw. Surely the farce of shilly-shallying could no further go.

The Education Bill was brought in on Thursday by Lord Sandon, and, possibly as a consequence of the reaction from the apprehensions of worse things, was received at least without indication of strong opposition from the Liberal benches. It is said, and I have reason to believe with truth, that the bill introduced by Lord Sandon on Thursday was not the measure prepared early in the session, the Cabinet having profited by the expression of public opinion elicited by the well-authenticated rumour that a measure of decidedly reactionary character was in preparation. This receives indirect support from a comparison of two "asides" in speeches by Lord Sandon delivered on the subject in the House. Questioned some weeks ago as to when he proposed to bring in the bill, his lordship incidentally mentioned that it had "been ready since the first week of the session." On Thursday he was fain to apologise for the delay in the issue of copies of the bill on the ground that an accident had occurred to the draughtsman engaged upon it. A bill can scarcely be said to be ready when it has not yet been draughted, and

accepting the first statement of Lord Sandon's, it follows from the second that the Education Bill now before the House has at least been recast.

A notable feature in the desultory conversation which followed upon Lord Sandon's statement of the character and object of the bill was the quarter from which opposition was threatened. On the Liberal benches criticism was generally confined to expressions of regret at the determination of the Government to stop short of universal compulsion, and to indications of suspicion of the working of clauses dealing with the public grants. On the other side it was clear that the bill had aroused the resentment of two of the most powerful interests on the Conservative side—the Church and Agriculture. One hon. member went the full length of demanding that the State should enforce "religious" teaching in the schools, and Mr. Talbot, more diplomatic and more dangerous, expressed the hope that when the bill went into committee the Government would not turn a deaf ear to amendments that might be proposed with the view of improving the position of denominational schools. On the other hand, Mr. C. S. Read and Mr. Storer, friends of the farmers, were furious at the repeal of the Agricultural Children's Act, and the proposal that children employed in agriculture should, in respect of age, be placed on the same footing as children employed in factories. The Government will evidently have a difficult and delicate task to perform in steering clear of the rocks and shoals that will environ the bill during its passage through the House. It will not improbably happen that we shall have history repeating itself, and shall behold a Conservative Ministry carrying with the votes of the Opposition, an Education Bill against the wishes of a section of their following who sit below the gangway; just as in years gone by a Liberal Ministry swamped the Opposition within their own ranks, and with the help of Conservative votes carried an Education Bill in the teeth of their own supporters, also sitting below the gangway.

Mr. Charles Lewis, who has on several notable occasions during his brief Parliamentary career succeeded in concentrating upon himself the attention of the House and the country, has started on a new tack, and is pursuing it with characteristic vigour and tenacity of purpose. He has, it appears, been deeply galled by frankly conceived references to himself made in a series of articles appearing weekly in the *World*, entitled, "Under the Clock." The articles are anonymous, but Mr. Lewis thinks he knows the writer, and affirms that he sits in the Press Gallery as the representative of one of the morning journals. Accordingly, Mr. Lewis is, as he says, "going to have him out," and to that end has placed on the paper notice of a resolution giving the Speaker power peremptorily to exclude from the gallery "any stranger who has abused his privilege." That the gentleman whom he suspects of the offence of perhaps too faithfully describing him as he appears to the House has abused his privilege, Mr. Lewis is prepared to show by reading, with comments, a series of extracts from the "Clock" articles, and, lest that should not suffice, he has also prepared a small volume of extracts from a book published a couple of years ago, containing sketches of "Men and Manners in Parliament," purporting to be written by "The Member for the Chiltern Hundreds." Mr. Lewis's case is that "The Member for the Chiltern Hundreds" and "One of the Hands of the Clock," who writes in the *World*, are identical persons; and further, that the particular journalist he has singled out in the Press Gallery, is answerable for the iniquities of both series of sketches, in neither of which, it would appear, has the hon. member for Londonderry been held up as admirable. Of course, the whole case rests upon hypotheses, and, quite apart from the question of the suitability of such an inquiry for the High Court of Parliament, the vindictiveness shown in the unprecedented course of attacking by name a gentleman who is alleged to have written anonymously in a journal, instead of proceeding against the journal itself, has not commended Mr. Lewis's latest undertaking to the good opinion of members generally. Strong efforts have been made, from the Speaker downward, to dissuade the hon. member from taking his threatened course. But Mr. Lewis is not a gentleman amenable to the influence of considerations which might prove effectual with ordinary people, and he will certainly go the full length of the forms of the House in order to effect his purpose.

NOTES OF A TRIP TO THE EAST.

(From a Correspondent.)

III.

Ceylon, March 28, 1876.

At Colombo I stayed at Galle Face Hotel. It takes its name from the public promenade of the town, named Galle Face, which stretches along the shore from the fort to the hotel, the promenade being about a half-mile in length. It is a gay scene in the evenings from five till half-past six, when "all Colombo" turns out to see and be seen, and to enjoy the delightful and refreshing sea-breeze. In the morning I found it quite deserted. This might partly be accounted for by the prevalence of the "long-shore" wind, which is unpleasant enough even in the mornings, and is avoided as much as possible by all Colombo people. It has a character here somewhat corresponding to that of the north-east winds of the spring months at home, and, like them, seems to have the effect of bringing out all the aches that flesh is heir to.

One of my first calls in Colombo was at the office of the *Observer*, a paper that has frequently been quoted in the *Nonconformist*, and whose editors are nobly fighting the Free Church battle in this island. I found the senior editor, after a residence here of about forty years, hale and hearty at the age of seventy. Mr. Ferguson's life has, I am sure, been the life of a hard-worker; and his health and vigour to-day are pretty good testimony that, with ordinary care, even hard-workers need have nothing to fear from the climate of Ceylon. He is one of the few men in the island who, while achieving a fair amount of success in his calling, has made this island the home of himself and his family, with little idea, I fancy, of some day gathering all his gear together, and making off to end his days mid the scenes of his youth in old—and cold—Scotland. Indeed, it is quite doubtful if he could live for six months anywhere 100 miles from the office of the *Ceylon Observer*. If he went back to Scotland I am quite sure he would make it a condition that he should be allowed to take the *Observer* with him and publish it somewhere in Aberdeenshire with the latest coffee telegrams daily from Ouhah, Dickoya, and Dimboola! What a charm these coffee accounts have for him! How he revels in the statistics of coffee cultivation throughout the world, and specially in the great rows of figures by which he is constantly exhibiting in some new light its extension in the island of Ceylon. Everything that affects the progress of the coffee enterprise, and all that an untiring energy and varied intelligence can thus bring together, is devotedly placed at the service of the planter. And the editor's enthusiasm seems never to flag. The most down-hearted planter will find something in the *Observer* to comfort him under the most adverse circumstances; *nil desperandum* is the motto for all planters; something is sure to turn up to the advantage of everybody!

But while the *Observer* has been pre-eminently the planter's "guide, philosopher and friend," I should wrong the editor if I led anyone to suppose that he could write, or did write, only on one subject. Nothing that concerns the welfare of the colony is missed by him. He has indeed made himself a power, not only in Ceylon, but over a considerable part of Southern India, and there can be no doubt it is a long course of integrity and usefulness that has made him what he is. Mr. Ferguson has a character for being outspoken at times, and I believe he deserves it. I have read his paper at home and in Ceylon now for more than twenty years, and I think he has sometimes spoken out to good purpose. For he has ever upheld, both for planters and merchants, a high standard of business morality, and has been the enemy of all "jobs," commercial, political, or ecclesiastical.

I say all this about the editor of a Ceylon newspaper because I like the man, and admire him for the devoted way in which he has done his work, and because I take him to be a representative man, doing work here such as others of our countrymen—Englishmen and Scotchmen—are in some sort doing to-day all over the world, upholding the right, enlightening the public mind, and forming and guiding public opinion. The *Ceylon Observer* has, indeed, had quite an honourable history in this way. It was started so far back as 1834, and was conducted in its earlier years by the late Dr. Elliott (to whom Mr. Ferguson succeeded), who was also a power in his day. He was a man of fearless integrity, and made himself beloved by the Cingalese, by his kindness as a physician, and by his constant advocacy of their rights, when perhaps their rights were less respected than they are now.

There is nothing new to be said about Ceylon just now; for Ceylon wonders were all exhausted, and far more than exhausted, when the Prince was here with these wonderful special correspondents, who left nothing untold about the place, or the people, or their doings. In fact, it was a sort of comfort to me to find that they had left a live editor unsketched, and so I have done him now, and I hope that my readers like him. And now I am about going to Kandy. This place is seventy-two miles from Colombo, and it is nearly two thousand feet higher. We get up to it by railway—the most successful railway financially that our Government ever has had anything to do with—and the latter half of the journey is one of the grandest railway rides in the world; for an account of which,

see the descriptions referred to, more especially that of the special of the *Daily Telegraph*, who saw more from that railway track than other mortal eye ever has seen, or can see.

W.

FOREIGN MISCELLANY.

The Prussian Government has, it is announced, resolved upon closing three more Roman Catholic colleges, all of them situated at Munster.

The daily admissions to the Centennial Exhibition at Philadelphia average 12,000 by payment and 6,000 free, making a total of 18,000.

President Grant has nominated the Attorney-General (Mr. Pierrepont) United States Minister to Great Britain.

Mukhtar Pasha is preparing for another expedition to Niksies, which is now surrounded by a large insurgent force.

It is rumoured from Cabul that the Ameer proposes taking the title of Padishah, and that the matter has been discussed at a council of nobles, who consented to the change.

The proclamation of the Queen on her assumption of the title of Empress has been received in India, and the authorities of Bombay have adopted an address of congratulation. The natives appear to be profoundly indifferent on the subject.

Sir Salar Jung, the Prime Minister of the Nizam, soon after his arrival at the Grand Hotel, Paris, fell on the staircase, and sustained injuries which have kept him in that city for twelve days, with his retinue of some seventy persons. He will leave Paris on Saturday.

The committee who have sat in judgment at Washington upon General Schenck's connection with the Emma Mine have reported. They find that while General Schenck is not guilty of intentional wrong, still he was a party with others in a speculative enterprise resulting in great loss to British subjects, and further, that his accepting a directorship of the Emma Mine was altogether improper and incompatible with his position as Minister in London.

GARIBALDI is about to resign his seat as a deputy and his position as a municipal councillor. He will issue a farewell address to the electors, stating his health is very much impaired, and that he intends to quit Rome definitely for Caprera. The Government and Garibaldi have finally agreed to commence immediately the rectification of that reach of the Tiber within the walls of Rome.

THE FIGHTING EDITOR.—M. Paul de Cassagnac, who has already fought fourteen duels, in declining one just sent by M. Clemenceau, wrote:—"I have had enough of it. I have passed the period of fiery passion, and have now more important business than to stand as a pedestal for such as you to mount to notoriety upon."

THE SLAVE TRADE IN ZANZIBAR.—A telegram from Simla states that the Resident at Zanzibar has negotiated a treaty for the abolition of the slave trade throughout the Seyyid's dominions. The slave routes are to be abolished, and the caravans for the purchase of slaves and slave-hunting are prohibited. Slavers coming to the coast and slave caravans arriving from the interior are to be seized and the slave-dealers to be imprisoned.

THE SULTAN.—The Vienna correspondent of the *Standard* telegraphs:—"The mental condition of the Sultan causes grave apprehensions. He is tortured by fears of persecution, and is alarmed at the idea of being burned alive. He, therefore, sleeps in an iron-cased bedroom, guarded by a large posse of police. His principal wife, Valide, must superintend personally the preparation of his meals." It is said that Abdul Aziz will shortly abdicate.

THE NEXT AMERICAN PRESIDENT.—A conference of Independent Republicans called by William Cullen Bryant, Carl Schurz, Theodore D. Woolsey, and Charles Francis Adams, jun., was in session for two days last week in New York, 200 prominent men of the party attending. An address to the American people was adopted, declaring against any candidate for president not possessing those qualities of mind and character which the stern task of genuine reform requires. The speeches made showed a strong preference for Bristow as a Republican candidate, or, failing him, then for Tilden, the Democratic candidate, or failing both, supported a plan for reconvening the conference to nominate a third candidate. The proceedings have attracted much attention.

BELGIAN LIBERALS AND EDUCATION.—Relative to the great debate which took place in the Chamber of Representatives at Brussels last week, the correspondent of the *Pall Mall Gazette* says:—"The most important result of the debate is that the chiefs of all the fractions of the Liberal party have declared themselves in favour of the complete secularisation of public instruction, and consequently of the abolition of the law of 1842, which admits the clergy into the schools. This reform will therefore be one on which the Liberal programme for next month's elections to the Chamber will energetically insist. The Liberals are full of confidence in the result of these elections, and, as far as can be judged, their confidence appears to be well founded." Two municipal elections took place on Monday, and resulted in the return of the Liberal candidates at Antwerp and Nivelles, both of which places have hitherto been represented by Ultramontanes.

THE POLICY OF THE FRENCH GOVERNMENT.—The French Chamber of Deputies discussed the policy

of the Government on Saturday on a question and motion as to the displacement of mayors who have been appointed from outside the town councils, and have therefore not been elected by their fellow-citizens. The new Minister of the Interior, M. de Marcère, defended the policy of the Government, and a vote of confidence was passed by 343 members, the Conservatives and a few Radicals not taking part in the division. The Right are maturing a plan of campaign against the Ministry, and the reactionary journals declare that the hostilities which have been opened in the two Chambers will be continued. On the other hand, the Republican organs unanimously support the Government. The *Republique Française* of Monday says M. de Marcère, the Minister of the Interior, will find the whole Republican party rally round him. Other journals speak to the same effect.

THE AMNESTY QUESTION IN FRANCE.—The French Chamber of Deputies has rejected M. Raspail's proposal for a complete amnesty by 394 votes against 52. An almost similar proposal was then made by M. Marcon, and had the like fate. In the debate on the latter motion, M. Dufaure spoke, and vehemently denied the contention of the Radicals that the Communists should be considered as merely political offenders, whose faults were of a venial character. He declared that pardons would be granted by the Government in proportion to the degree in which the Chamber refrained from insisting on an amnesty—a statement which excited some sensation. M. Thiers, the Duc Decazes, and four other members for the Seine voted against it, while MM. Gambetta, Spuller, Marmottan, and Pascal Duprat were neutral. In the Senate on Monday M. Victor Hugo brought forward his motion in favour of a full and complete amnesty. There was a very large attendance, including many deputies, and much interest was displayed in the proceedings. Our correspondent says in his special telegram that M. Victor Hugo was listened to in respectful silence, broken only occasionally by cheers. In the course of his speech he drew a comparison between the crimes of the Commune and those of the *coup d'état*, and maintained that the time had come to stigmatise the "Second of December" by granting a full and complete amnesty to the Communists. On leaving the tribune M. Hugo was warmly congratulated, even by members who do not share his views. The motion was, however, rejected almost unanimously.

ORPHAN WORKING SCHOOL.

This institution celebrated its 118th anniversary on the 16th inst., at the London Tavern, with a public dinner, said to be one of the last which will take place in that famous edifice. The chair was occupied by Mr. C. J. Leaf, F.S.A., who was supported by Mr. J. Kemp-Welch, the treasurer, and Mr. Jonadab Finch, the secretary of the school, the Rev. Dr. Mullens, Newman Hall, Ll. D. Bevan, Messrs. Charles and James Spicer, B. A. Lyon, Basil Woodd Smith, J.P., Charles Tyler, Arthur Gunn, &c., &c. The grace after dinner having been sung, the Chairman proposed the health of the Queen, the patron of the charity, which was drunk with much enthusiasm, and with the usual honours. In giving as the next toast, "The Prince and Princess of Wales and the other members of the Royal Family," the Chairman observed that their royal highnesses had been long and intimately connected with the institution. Alluding to the Prince's visit to India, he expressed his conviction that the interchange of courtesies between His Royal Highness and the native princes had established an additional bond of union between the two countries, and added his congratulations on his safe return. Miss J. Wells then sang Macfarren's song "Beautiful May" which was well received, though it would have been more appropriate to the milder temperature of the last two or three days than to the chilly blasts which prevailed during the earlier part of last week. Mr. B. A. Lyon then proposed "The Corporation and City Companies which had contributed to the funds of the charity." He alluded to the historic services rendered by the corporation to the cause of liberty, and to its munificent contributions to the cause of charity, coupling with the toast the name of Mr. James Spicer, the late master of the Fishmongers' Company. That gentleman having suitably responded, Mr. Winn sang Hatton's song, "The change of twenty years," and the children then marched into the room, as usual on these occasions, and filled the avenues and gallery. After they had sung Henry Leslie's part song, "Awake, awake, the flowers unfold," to which their bright young voices gave such charming effect as to elicit an encore, the Chairman proposed the toast of the evening "Prosperity to the Orphan Working School." He thought that the most effectual way in which he could do so would be to point to the happy faces of the children, and then sit down. However, he went on to observe that it was by the kindness of friends in the past that all those children were gathered together, and that it depended on the kindness of those whom he was addressing whether hundreds of others who were knocking at the door for admittance could be received. On the 10th inst. the institution had entered on its 119th year. Ever since its foundation it had plodded on, doing good work, and turning out thousands of children to be good and honest members of society. In proof of its catholicity there was the fact that all children were admitted, their only claim being that they were

poor and had no father, a claim which must surely touch all hearts. They received a good practical, and above all, a sound religious education. He had paid an unexpected visit to the institution, and had been astonished at the order and cleanliness which reigned throughout. The girls were taught household duties and needlework, and many of the boys displayed such a thirst for knowledge, that a large class of them were studying botany and physiology in extra hours, and sixty of the best of them were absent from that festival in order to undergo an examination in botany by an inspector from South Kensington. The guests would be surprised to learn that the average cost, covering all expenses, for each child was only 23s., and that fact was a guarantee that not much of their money could be thrown away in teaching habits of luxury and waste. But funds were more than ever needed, because the erection of an infirmary for possible cases of infectious disease was almost essential. He therefore asked for a generous response to his appeal. Should there be lurking in their hearts some sympathy which lacked expression, or in their pockets some coin whose destination was undecided, he hoped that both would be forthcoming. Mr. Montem Smith then sang "Never mind the rest," and the children Henry Smart's part-song "The Sea-King." The treasurer, in proposing the Chairman's health, spoke of him as not a casual but an earnest and constant supporter of the institution, and as a worthy successor to his late father. Mr. Leaf having briefly responded, the secretary read a long list of contributions, amounting to 1,295l. 3s. 6d., to which a further donation of 5l. was subsequently added. Other toasts were proposed and responded to by gentlemen whose names we have mentioned above, varied by a concertina and pianoforte duet by Mr. and Mrs. Richard Blagrove, and a song by Miss Helen Heath, both of which were very well received.

THE PRINCE AND PRINCESS OF WALES IN THE CITY.

The Prince and Princess of Wales attended on Friday night the banquet and ball given by the Lord Mayor and Corporation of London in congratulation on His Royal Highness's safe return from India. To the dinner about 500 invitations were issued; those asked to the ball numbered 5,000. The decorations on the route to the Guildhall from the West-end were not numerous; and at the Lord Mayor's request the citizens abstained from illuminating. The streets and windows all along the route were, however, thronged with spectators. The Prince and Princess were received in the library, where an address was read by the Recorder, to which the Prince made a brief reply. At dinner the Prince and Princess of Wales were on the right and left of the Lord Mayor, His Royal Highness having on his right the Lady Mayoress, the Duke of Connaught, the Princess Mary (Duchess of Teck), Prince Louis of Battenberg, and the Duke of Teck; while on the left of the Princess of Wales were the Duke of Edinburgh, the Duchess of Mecklenburg-Strelitz, and the Duke of Cambridge. Following the line on Her Royal Highness's left came the foreign Ministers—Mussurus Pascha, Count Beust, Count Münster, Count Schouvaloff, and the Marquis d'Harcourt, with the Baron de Grancey close by. The members of the Administration were grouped alongside the ambassadors. One of the centre tables was occupied by those members of the Prince's suite who accompanied His Royal Highness to India, and elsewhere were the principal dignitaries of the Church, the Law, and the City. After the banquet came, as usual, the loving cup, and then the toasts, of which there were only five. The first was "The Queen," proposed by the Lord Mayor, and then his lordship gave the toast of the evening, "The health of His Royal Highness the Prince of Wales and the Princess of Wales," which was, of course, received with loud and long-continued cheering.

His Royal Highness in responding expressed his extreme gratitude for the manner in which the toast had been proposed and received. He said his Indian visit had given him the greatest pleasure. His stay had been too short, but in the four months he was there he travelled about ten thousand miles, and visited certainly the most interesting and remarkable spots in India. His Royal Highness went on to observe that he gained much valuable information during his visit which he would never have been able otherwise to obtain. He had been received by all classes of the community with the kindest and most hospitable feelings—a sure sign and hope that the Indian Empire is not disloyal to the Queen of England. The Prince further observed that croakers had said much as to the inefficiency of British soldiers and sailors, but as far as his experience went he had every reason to be quite satisfied with the high state of efficiency of both branches of the service. "It is," he said in conclusion, "well worth travelling 25,000 miles to come back to one's home and to those near and dear to me, and to such a welcome as that which has been accorded to me."

The Duke of EDINBURGH responded for the other members of the royal family, the Duke of CAMBRIDGE for the army, and Mr. WARD-HUNT for the navy.

Dancing began about ten o'clock. There were four ballrooms, of which the most beautiful was that called the "Indian" room, so named from the scene which adorned one of its windows and the

accompanying Eastern decorations. This apartment was built for the occasion. It was 70ft. long by 35ft. wide, and would accommodate 300 dancers. The other apartments including the Council Chamber and the Court of Exchequer were fitted up as retiring, ball, and supper rooms. The Prince and Princess did not leave till nearly one o'clock, and dancing was kept up for more than an hour after they had retired. It is said that the entertainment will cost the Lord Mayor and Corporation nearly 10,000l.

On Wednesday evening the Prince and Princess of Wales were present at a "congratulatory concert" given at the Royal Albert Hall in honour of Prince's return from India. The hall was crowded, and the Prince and Princess were enthusiastically received, both by the audience and a large assemblage outside.

The Lord Mayor desires it to be known that it will be in accordance with the wishes of the Prince of Wales that there should be an illumination in the City on Saturday next, on the celebration of Her Majesty's birthday. This in consequence of the Prince having learned that his request that there should be no illumination last Thursday has caused some disappointment.

THE NEW EDUCATION BILL.

In the House of Commons, on Thursday, Lord Sandon explained the provisions of his Elementary Schools Bill, of which he said that it did not aim at a general reconstruction of our educational system, nor did it seek to reverse the policy of 1870. The private adventure schools were gradually dwindling, and had sunk down to 4,000 odd, with about 130,000 children. Taking the country as a whole, there were schools and teachers enough for the children, but the children were not there. Out of 2,300,000 children who ought to come to school only 1,850,000 were forthcoming, and of these only 200,000 were presented in the upper standards. There were three modes of dealing with the question—by universal school boards, direct compulsion by the State, and a general law regulating the employment of children both in town and country. With regard to the first, often as the question had been before the House, no more than 164 members had ever voted for it. With regard to direct compulsion, the Government hesitated to propose such an interference with the independence of the national character, with the responsibility of the parent, and the social habits of the people. On the third head he showed that the Agricultural Children Act cannot be adopted as a permanent arrangement. This brought him to the provisions of the bill, which, he said, would proceed cautiously and would not come to full maturity until 1881, and would not apply to any child now at work and of eleven years of age. The school board system is not disturbed, localities will be able to apply for school boards, and the Education Department will be able to force them on districts which do not make adequate provision for education. The Agricultural Children Act is repealed, though certain portions of it are re-enacted, and power is given to boards of guardians and town councils to pass bye-laws—just as a school board can—for a parish, on the requisition of the parish, compelling the attendance of children for the Poor-law half-time, but no powers are given to maintain schools. Next it is proposed to prohibit the employment of any child under ten years absolutely; and also to prohibit the employment of any child between ten and fourteen without a certificate that it has passed in reading, writing, and arithmetic, according to Standard IV., or that it has attended 250 times in each of the preceding five years in not more than two different elementary schools. Lower standards will be accepted where half-time is secured to the child under the Factory Acts or by the bye-laws of a locality, and reasonable excuses will be admitted. The enforcing authorities are to be town councils and boards of guardians, and ample powers are given to the inspectors to see that the provisions as to the employment of children are carried out. With regard to children whom their parents habitually neglect to send to school, the local authorities will have power in given circumstances to send them to industrial schools for a limited period, and to fine the parents. All these provisions would come into force in 1881; but in the interval the employment of children will be regulated on a sliding scale of years and standards of examination. Among the subsidiary provisions there is a clause for the benefit of the poorer districts, and by it in every district where a threepenny rate does not produce 6s. per child, the Parliamentary grant shall not be reduced unless it is twice as large as the income from local efforts. For instance, 1l. may be given for each 10s. of voluntary effort, and where now out of 120l. the State would give 60l., it may hereafter give 80l. School boards will be empowered to fill up vacancies themselves, and honour passes, carrying three years' free education, are to be given to children at ten years who obtain a double certificate of passing the fourth standard and of attendance.

Some discussion followed Lord Sandon's statement. Mr. Forster remarked that it was impossible to form any decided opinion on the bill until it had been printed. Mr. Mundella, Lord R. Montagu, Mr. Kay-Shuttleworth, Colonel Makins, Mr. Birley, Mr. Talbot, Mr. Hermon, Mr. Whalley, Mr. Peel, Sir J. Kennaway, Mr. Read, and Mr. Storer spoke, and the bill was read a first time. The

second reading of the bill is fixed for the 10th of June.

The bill has now been printed. It consists of thirty-eight clauses. The principal provisions were stated by Lord Sandon in his speech on introducing the bill. Clause 6 provides that "in a school district not within the jurisdiction of a school board, if it is a borough, the Council may, if they think fit, and if it is a parish the guardians of the union comprising such parish, on the requisition of the parish, but not otherwise, shall make bye-laws respecting the attendance of children at school under clause 74 of the Elementary Education Act, 1870, as if such council and guardians respectively were a school boards." Clause 21 provides that local authorities may appoint and pay one or more of their officers to act in execution of the Act; and clause 22 provides that expenses incurred under the Act by local authorities may be paid by a borough rate, or out of the poor rate. The details of the special provision as to the Parliamentary grant to schools in poor districts is given at some length in clause 13. The standards of proficiency for the purpose of employment and for the purpose of payment of fees are given as schedules to the Act.

Miscellaneous.

ONE GOOD TURN, &c.—The following has appeared in the *Echo*:—"Sir Andrew Lusk, Bart., M.P., presents his compliments to the editor of the *Echo*, and begs to state that he has seen with surprise that some of his constituents have been expressing their regret and displeasure at the position he has thought fit to assume in opposition to his party and in favour of the Royal Titles Bill. He desires, however, to be permitted to say that such friends may remember that on a recent occasion he received from Her Majesty an honour—the highest to which he ever aspired—and one which he is proud to think will be hereditary in his house. Under such circumstances, Sir Andrew could not but feel that it would be unseemly, and indeed highly discreditable on his part, to oppose an access to the dignity of the Crown." Surely Sir A. Lusk is hardly the man to represent so great a constituency as that of Finsbury!

THE QUEEN'S VISIT TO THE LONDON HOSPITAL.—Another pleasing incident in connection with Her Majesty's recent visit to the London Hospital is reported. On that occasion the Queen spoke to a boy, eight years of age, who had his leg broken by having been run over. As soon as he went home to Spitalfields the child wrote of his own accord, and without his father's or mother's knowledge, a letter to the Queen. He bought a stamp and posted it. It bore no other address than the words "Lady Queen Victoria." It reached the Queen's hand and eye, and she discerned that it was simple and genuine in its childlike gratitude, and on due inquiry it has been found that it was the boy's own act. Her Majesty has sent a kind gift of 3l., through her chaplain, the Rev. T. J. Rowsell. The parents have asked Mr. Rowsell to buy a Bible with some of the money to represent the gift.

UNIVERSITY OF LONDON.—The following is a list of the candidates who have passed the recent general examination for women:—Pass List.—Honours Division.—Hester Armistead, North London Collegiate School for Girls; Florence Eleanor Boyce, private study and tuition; Lucy Ann Colborne, Queen's College, Harley-street, and University College; Laura Caroline Darby, North London Collegiate School for Girls; Susan Emily Findon, private study and tuition; Sarah Gertrude Gregson, private study; Lucy Ashley Hall, Ladies' College, Cheltenham; Marion Isabel Maclean, private study and tuition.—First Division.—Catherine Margaret Campbell, Ladies' College, Cheltenham; Florence Elizabeth Eves, North London Collegiate School for Girls; Elizabeth Amy Giles, Ladies' College, Cheltenham; Ada Catherine Hare, North London Collegiate School for Girls; Marian Magnus, private study; Helen Margaret Ward, North London Collegiate School for Girls.

THE ZOOLOGICAL COLLECTION OF THE PRINCE OF WALES.—A royal party, sixteen in number, and including the Prince and Princess of Wales, the Duke of Edinburgh, the Duke of Connaught, and Prince Ernest of Hanover, paid a visit to the Zoological Gardens, on Sunday, and inspected the Prince's Indian collection. Of the collection the *Daily Telegraph* gives the following account:—

The sixty-seven mammals are thus enumerated: There are five tigers and seven leopards, exclusive of the cheetah; there are two wild cats, of the genus *Viverra*, or civet; four monkeys, two of the green species (*Cercopithecus callictrichus*), and two of the Rhesus kind (*Macacus erythraus*); four tailless dogs, an Indian building, three Tibetan mastiffs, two white dogs, two Indian wild dogs, a Himalayan bear, a sloth bear, four elephants, of which an exact description has appeared in the *Daily Telegraph*; six sheep, mostly horned, and one of them having two sets of horns curling different ways, peculiarities which would denote there being of a domestic breed; two of the scarce Thar goats, male and female; four shawl goats, seven black buck and one female of their species, far more rare in captivity than the males; two specimens of the zebu (*Bos Indicus*), a small species of the Brahmin bull, two spotted porcine deer, three axis deer, two musk deer, and the little Barbary ass, Gib. There are also eighty-six birds; and these and the mammals together are referable to about thirty species, not including domestic varieties. To the student of natural history beyond all doubt the most

interesting objects are the pair of Thar goats (*Capra iemlaica*) from the higher Himalayan ranges. A male of this fine species of wild goat was presented to the society in 1852 by Capt. Townley Parker, and is correctly figured by Mr. Wolf in the first volume of Mr. Sclater's "Zoological Sketches." No other example of the Thar has ever been seen in this country. The two specimens of the Loghuna, or lesser porcine deer (*Cervus minor*), from the Terai of Nepal, are absolute strangers in England, these being the first ever landed. They appear to represent a valid species, intermediate between the axis and the hog-deer. Lastly, the two male musk-deer from the Himalayas should be noted as rarities, inasmuch as this exceedingly delicate animal has only been once previously represented at the "Zoo" by a female, which Sir F. R. Pollock presented to the society in 1869.

VIVISECTION.—A bill introduced in the House of Lords by Lord Carnarvon "to prevent cruel experiments on animals" has been printed. The bill proposes to prohibit painful experiments on animals, except subject to the following restrictions:—

(1) The experiment must be performed with a view only to the advancement of new discovery of knowledge which will be useful for saving or prolonging human life or alleviating human suffering; and (2) the experiment must be performed in a registered place; and (3) the experiment must be performed by a person holding such licence from one of Her Majesty's principal Secretaries of State, in this Act referred to as the Secretary of State, as is in this Act mentioned; and (4) the animal must during the whole of the experiment be under the influence of some anæsthetic of sufficient power to prevent the animal feeling pain; and (5) the animal must, if the pain is likely to continue after the effect of the anæsthetic has ceased, or if any serious injury has been inflicted on the animal, be killed before it recovers from the influence of the anæsthetic which has been administered; and (6) the experiment shall not be performed as an illustration of lectures in medical schools, hospitals, colleges, or elsewhere; and (7) the experiment shall not be performed for the purpose of attaining manual skill. Provided as follows, that is to say: (1) experiments may be performed under the foregoing provisions as to the use of anæsthetics by a person giving illustrations of lectures in medical schools, hospitals, or colleges, or elsewhere, on such certificate being given as in this Act mentioned that that the proposed experiments are absolutely necessary for the instruction of the persons to whom such lectures are given with a view to their acquiring knowledge which will be useful to them for saving or prolonging human life or alleviating human suffering; and (2) experiments may be performed without anæsthetics on such certificate being given as in this Act mentioned that insensibility cannot be produced without necessarily frustrating the object of such experiments; and (3) experiments may be performed without the person who performed such experiments being under an obligation to cause the animal on which any such experiment is performed to be killed before it recovers from the influence of the anæsthetic on such certificate being given as in this Act mentioned, and the so killing the animal would necessarily frustrate the object of the experiment, and provided that the animal be killed as soon as such object has been attained; and (4) experiments may be performed not directly for the advancement of new discovery of knowledge which will be useful for saving or prolonging human life or alleviating human suffering, but for the purpose of testing a particular former discovery alleged to have been made for the advancement of such knowledge as last aforesaid on such certificate being given as in this Act mentioned that such testing is absolutely necessary for the effectual advancement of such knowledge.

The use of urari as an anæsthetic is prohibited. Painful experiments on dogs and cats and the public exhibition of painful experiments are also absolutely prohibited. Other clauses in the bill provide that the licence is to be granted for such time as the Secretary of State may think fit, and may be revoked; that licensed persons are to make such reports as may be required, and all registered places are to be visited by inspectors; scientific bodies are to grant certificates, and the judges are given power to grant a licence for an experiment when it may be necessary in a criminal case. The penalty for offences against the Act is a fine of not more than 50*l.* for the first offence, and for the second offence a fine of not more than 100*l.* or imprisonment for a period not exceeding three months.

THE CONCESSIONS OF SCEPTICISM.—The fifth of the Christian Evidence Society's lectures at St. James's, Piccadilly, was delivered on Sunday afternoon by the Rev. E. H. Plumptre, D.D., Professor of Divinity at King's College, London, and vicar of Bickley, Kent, whose subject was "Infidelity refuted by its own concessions." At the outset the Professor excluded from the range of his argument a form of unbelief which, if the future might be judged from the past, was, he said, not unlikely to become more and more dominant; which simply makes no concessions, but, brutalised and blatant as seen in its most conspicuous representatives, recognises in the faith of Christians no claim on the respect or gratitude of mankind, no civilising influence, no restraining power. After describing at some length the characteristics of pure secularism, and its probable future, Dr. Plumptre said that "he was persuaded better things of the men of science and of culture, and he instanced the recent gathering of men of widely diverse views around the grave of Lady Augusta Stanley in Westminster Abbey as supplying ground for hope, for they acknowledged and revered the goodness and paid a willing homage to the sweetness and light of the life there closed, and felt that, widely separated as they were from the convictions on which it had rested, they had not been shut out from its sympathy and esteem. Thus it was a hopeful sign that the leaders of the school of thought which at the present moment

rejected historical Christianity so far as it claims to have its groundwork in the will of God should acknowledge the claims of the religious element in man's life, that the sensualism pure and simple of the Encyclopædists, the absence of any higher standard of life than a maximum of pleasure or of profit, the teaching of a naked utilitarianism, was no longer characteristic of men of science, who are emphatically non-Christian. In proof of this the professor pointed to Mr. J. S. Mill's autobiography and posthumous writings as showing that "one trained after the strictest sect of the pharisaism of utility found ultimately that a horror of great darkness fell upon him, and although out of that ruin he was not actually led into the clearness of faith, he was at least brought to one of its stepping-stones by the teaching of the poet who above all other poets of our time was essentially and profoundly religious, through whom he learned to take in the sweet influences of Nature, and from whom he learned to sympathise with the reverence, the purity, and the fellowship with the "common feelings and the common destiny of human beings," of which Wordsworth was the exponent. If the scholar did not follow the master of the new school on the path which had led him from a Pantheistic sense of fellowship with Nature to trust and faith in God and Christ, yet in his posthumous writings may be traced a yearning after life and immortality as the only adequate satisfaction for man's religious aspirations which was altogether foreign to the mood and temper in which his life began. The same witness to the indestructibility of the religious instinct in man, the same effort to satisfy that instinct, Dr. Plumptre next traced in the system of Comte, whom he claimed as a witness that the future must have its religion, and he then turned to the statements of two "master minds of English science" as to what that religion is to be. Quoting Professor Tyndall to show that he resents the charge of material atheism; that he feels the power of Wordsworth's spiritualising views of Nature; that he believes in an intelligence at the heart of things, though he cannot bring himself to clothe it with the attributes of personality, and again quoting Professor Huxley's more distinct statements as to the religion of the future, in which he admits the work that Christianity has done to be a great work, though he only aims at "worship for the most part of the silent sort at the altar of the unknown and unknowable," Dr. Plumptre characterised it as a sad outcome of the victories of science that this last result should be possible, for such words, he said, imply the negation of any revelation of the Divine not only in books or traditions, but in the works of Nature or the reason and conscience of mankind. Rather than offer such silent adoration to the unknown and unknowable men will, added the professor, fall back upon the most debasing fetish-worship. Contrasting with these views the teaching of Mr. Matthew Arnold, the professor said he was almost inclined to welcome such a one as a new defender of the faith until he showed that in reality he was undermining its foundations. Having referred to Strauss and Renan, and their concessions to Christianity, the professor instanced cases in which some commonly regarded as the opponents of the Christian faith had gone further, and had spoken with almost prophetic clearness of the things that lie behind the veil. To one such, on whom the enigmas of life weighed heavily, the judgment of the future was a thing impossible to disbelieve when existence after death is once admitted. And having quoted Mr. Greg's description of the judgment of the future, Dr. Plumptre said that no picture that theology or poetry had ever drawn could compare with the misery of the Gehenna thus sketched, no discipline could be more effectively penal or purgatorial. Having quoted the same writer's description of the brighter future in store for those who have hungered and thirsted after righteousness, the Professor said he would not class that among the concessions of infidelity, but would welcome it rather as the witness borne by one who had passed from the dreariness and darkness of negation within the borderland of faith, who was not far from the kingdom of God, and he cherished the hope that one who had advanced thus far might be the forerunner of many at present behind, but actuated by the same earnestness, sincerity, and reverence.

Gleanings.

The *Reveille* says there is a gentleman in Austin who is so noted for his reserved manners that nobody ever saw him display any.

A few weeks since an editorial commenced: "The mills of the gods grind slowly." When the proof came down from the composing-room, the sentence read: "The mills of the gods grind shoddy."

A canary bird, belonging to a lady in Providence, died a few days ago, at the age of twenty-two years and nine months. It was blind, bald-headed, and a cripple, but it fed itself, and it sang cheerily until within a year.—*Philadelphia Ledger*.

GEORGE ROBINS PLAGIARISED.—The following florid effusion is part of an advertisement that appears in the *Kelso Courier*:—"In approaching this duty from the weight of the responsibilities involved, the auctioneers venture to step beyond the restricted limits of a locality in issuing an invitation to North Hazelriggs on the 5th of May.

As the directing genius of the farm in other counties is gregarious and intelligent, a word

to the inquisitive may not be thought presumptuous. In a district which may be styled the Padan-Aram of the North, the stranger will naturally look for excellence in every class of the fauna of the farm. Here an inspection of the stable will incite an inspiration for the pencil of a Landseer, or a Herring, to portray the true type of the carthorse. The sheep-pens will present the beauties of a string of Leicester Pearls. The folds-tires of a breed of cattle, favourites with the feeder, nursed into adolescence at the teat of the dam. S.H. grazing steers selected by an accomplished judgment."

HOW TO PRESERVE CUT FLOWERS.—For this purpose nothing is better than rain water, which should be changed every day, or every alternate day. Before arranging the flowers in the glass or flower-stand, trim the ends of the stalks with a sharp knife, so as to make a clean cut. The stems are often bruised in the plucking; the bruised part decays, and renders the water sooner impure and unwholesome than would be the case were the water absorbed through a clean-cut section of the stem, which will perform its functions without decay till the flowers have faded. To guard against the possibility of any unpleasant smell, and for other reasons—seeing that water is an absorbent of noxious gases—if the flowers be intended for a close thick chamber, let the water be changed every day; by this means any unpleasant smell will be avoided. Camphor has been suggested as a disinfectant, and at the same time as a material likely to prolong the beauty of the flowers. Its advantage is, however, more imaginary than real; therefore do not trust to it as a substitute for the small amount of trouble incurred in the simple process above suggested. Salt has also been used; but though it may not hurt some flowers, there are others which will be injured by it. In flower-stands where sand is used, and must necessarily remain for some time, mix with the sand one-eighth part in bulk of small pieces of charcoal, broken about the size of peas; this will keep it sweet for weeks.—*The Garden*.

Epitome of News.

Her Majesty, the Princess Beatrice, and suite, left Windsor on Friday evening for Balmoral, where they arrived on Saturday afternoon, and are likely to stay till the middle of June.

The Queen did not go to church on Sunday. Divine service was performed in Balmoral Castle by the Rev. A. Campbell, of Crathie.

A *levée* was held by the Prince of Wales on Monday on behalf of Her Majesty. The presentations were 360 in number.

The Duke of Connaught has left London to visit the Queen at Balmoral.

The little son born to the Princess Christian on the 12th died of convulsions on the 20th, at Cumberland Lodge, after a day's illness. The little patient rallied somewhat on Friday afternoon, when he was christened in the presence of Her Majesty, Princess Beatrice, and Prince Christian, &c., but died on Saturday morning, while the Queen was on her way to Balmoral. The infant received the name of Prince Frederick, and five other Christian names. A visit of condolence to their royal highnesses was paid on Saturday afternoon by the Princess of Wales.

Yesterday the Prince of Wales went to Portsmouth to dine with the Duke of Edinburgh on board the Sultan previous to that vessel's departure on a two years' cruise in the Mediterranean. He remained on board for the night.

Prince Louis Napoleon visited the Prince of Wales on Saturday.

It is stated that the Prince of Wales is about to purchase a residence in the Principality, and that a mansion near Bangor has been selected.

Mr. Disraeli has issued invitations for a full-dress banquet on Saturday next, in celebration of the Queen's birthday, at his official residence in Downing-street. Lord Salisbury will give a full-dress banquet at the family residence in Arlington-street. The Prince of Wales will be one of the guests.

In the House of Commons on Thursday Mr. P. Smyth asked whether Ministers intended to bring in a bill giving effect to the resolution of the House on the subject of the sale of intoxicating liquors on Sunday in Ireland. The Chancellor of the Exchequer replied that, bearing in mind the large amount of business before the House, it would be difficult to deal with the matter this session, and as the resolution had been opposed by the Government, it was only reasonable that they should have time for consideration before announcing a decision.

King George and Queen Mary of Hanover visited the Queen at Windsor Castle on Thursday. The ex-King is entitled to a seat in the House of Lords as Duke of Cumberland.

It is understood that the degree of D.C.L. of Oxford will be conferred on Prince Leopold (who has recently finished his studies at Christ Church) in June next.

Mr. Gladstone, in reply to a letter addressed to him on the subject of Sir Harcourt Johnstone's bill, which proposes to stop the further issue of spirit licences to grocers, writes:—"I should regard the creation of a new monopoly in the liquor trade as a great public evil, and I think the holders of grocers' licences are perfectly justified in their demand that no legislation favourable to such monopoly, and adverse to them, shall be adopted until the facts bearing upon the case shall have been ascertained by careful inquiry."

No business was done in either House of Parliament on Friday. The Lords did not meet, and in the Commons, when the Speaker counted the House at four o'clock, there were fewer than forty members present. There was therefore "no House." This has not happened before since the 4th of April, 1865.

The National Training School of Music was formally opened on Thursday by the Dukes of Edinburgh and Connaught. The committee of management and the professors, including Sir Julius Benedict, Mr. Arthur Sullivan, Signor Vianesi, and Herr Paner, received their royal highnesses. Fifty scholars presented themselves, and were formally apportioned off to different professors.

It appears from a Parliamentary return just issued that the total number of registered electors in the Parliamentary constituencies of England is 2,340,763; in Ireland, 230,673; and in Scotland, 295,420; making a total for the United Kingdom of 2,866,856. The number of borough electors in England and Wales is 1,484,844; county electors, 843,803; and university electors, 12,116. In Ireland, the numbers are—counties, 173,680; boroughs, 53,590; university, 3,323. In Scotland the numbers are—boroughs, 198,725; counties, 86,412; universities, 10,283.

Small-pox is prevalent in Salford to an alarming extent. Fifty cases are in the workhouse hospital.

An anti-vaccination demonstration was held in Leicester on Wednesday. After a procession, in which two men in prison costume, who had suffered incarceration in default of fine for not complying with the Act, were prominent characters, a meeting, attended by many thousand people, took place in the market-place to protest against the Vaccination Act, and calling on Mr. P. Taylor to introduce a bill for its repeal.

The strike, or rather resignation, of 800 goods guards in the employment of the Midland Railway Company, has been averted. The directors of the company have issued a revised circular with respect to the proposed alterations in the conditions of the service of the men, who, with a few exceptions, have withdrawn their resignations.

The strike in the neighbourhood of Calne has been brought to a satisfactory termination through the intervention of Lord Lansdowne, and the men, who threatened serious injury to the operations of the dairy farms in that part of Wiltshire, have returned to their employment.

On Saturday Mr. Denny Lane, Home Ruler, Mr. John Lane, Nationalist, and Mr. Goulding, Conservative, were nominated as candidates for the representation of Cork. The polling will take place to-morrow.

The Queen, on the recommendation of Mr. Disraeli, has granted to Mrs. Tregelles, widow of the late Rev. Pridaux Tregelles, LL.D., the eminent Greek scholar, a pension of 100*l.*, in recognition of Dr. Tregelles's great services in connection with Biblical translation. The memorial asking that this might be done was signed by twenty-six prelates and a large number of other Church dignitaries.

The Queen, acting on the advice of the Prime Minister, has been pleased to continue to Mrs. Wesley the pension of 100*l.* per annum from the Civil List, granted to the late Dr. Wesley in consideration of his service to musical art.

The Special Syndicate of the University of Cambridge recommends the acceptance of the Cobden Prize, 60*l.*, to be awarded triennially for an essay upon some subject connected with political economy. The first prize will be given by Cobden Club next year.

A fall of roof in the Old Deepa Pit, Pyebridge, Derbyshire, on Saturday, caused the death of four men.

The east wind which has prevailed in London without intermission since the end of April disappeared on Sunday, when the weather became decidedly warmer, the thermometer reaching 71 deg. in the shade. On Monday the wind changed to the south-west, and there were some heavy showers, the first since the beginning of May.

The Windsor Castle, which left on Saturday last, took out two little steel vessels, for the Church of Scotland, built by Messrs. Yarrow and Co., of Poplar, upon the same system as the *Ilala*, which was successfully launched on Lake Nyassa by Mr. Young last year. One of these boats is for mission service on Lake Nyassa, and the other for the purpose of establishing trading stations *en route*.

The House of Commons will adjourn to-morrow week for the Whitsun holidays, which will last till the 8th.

We are glad to learn that Father Hyacinthe is recovering from his bronchial attack, and was able to leave his room on Saturday.

Preparations are being made at Newcastle-under-Lyne for filling the vacancy in the representation of the borough which is expected to be caused by the retirement of Sir E. Buckley. The hon. baronet, who has sat for the constituency since July, 1865, received his title before the Conservative Government left office in 1868.

The anniversary meeting of the Royal Geographical Society was held in Burlington Gardens on Monday afternoon, Sir H. Rawlinson in the chair. The Founder's Medal for the year, for the encouragement of geographical science and discovery, was presented to Lieutenant V. L. Cameron, R.N., for his journey across Africa from Zanzibar to Benguela, and for his survey of the southern half of Lake Tanganyika. Sir Henry Rawlinson, in his address, pointed out that the scientific results of Lieutenant

Cameron's journey had induced the council to award him one of the gold medals of the year; for his essential merit was as an observer, and he had furnished the society with a series of over 5,000 observations for latitude, longitude, and elevation. The extreme accuracy and skill with which he had used his instruments pointed him out as a model to all future travellers whose lot might be cast in the unexplored regions of the earth. The newly-elected president is Sir Rutherford Alcock. In the evening the annual dinner took place at Willis's Rooms.

The *Standard* understands that telegraphic instructions have been received by the admiral in command of the Channel Squadron countermanding previous sailing orders under which the vessels of his command were about to proceed to Madeira, it being considered advisable to keep this squadron in readiness to join the Mediterranean command if necessary. One of the ironclads, the *Monarch*, has already been detached to proceed immediately to Malta. At Portsmouth orders have been received for the *Raleigh* to be prepared for sea with all despatch, and she will, as soon as ready, proceed for the Mediterranean. The coastguard ships, *Hector* and *Iron Duke*, are also on their way to join the Channel Squadron.

The execution of the four prisoners who were convicted at the last session of the Central Criminal Court of the wilful murder of Stanley Hatfield, the captain of a British vessel called the *Lennie*, took place yesterday morning at eight o'clock, within the gaol of Newgate. French Peter was the first who was led to the scaffold. He was followed by Big Harry; then came Lips, and then Joe the Cook. The caps were all placed on their heads in their cells, but for some reason or other they were not pulled down over their faces until after the ropes had been adjusted. Big Harry smiled after he had been placed on the scaffold, and said something that sounded like good-bye, but the prisoners did not say a word to each other. They all met their fate with firmness, and appeared to die without any severe struggle. At the moment of the execution a black flag was run up at the front of the gaol, and in the course of the day the usual formal inquiry took place before the coroner.

FORTNIGHTLY AND CONTEMPORARY REVIEWS.

Mr. Chamberlain's article in the *Fortnightly Review* for this month on the "Right Method with Publicans" is an exceedingly interesting proposal for dealing with a serious national difficulty. In its main conception it can hardly be called original, because what he suggests is the adoption of the well-known Gothenburg system, with such modifications as would adapt it to our municipal institutions. But in the working out of his proposal, in his careful and elaborate deductions from statistics, and in his criticisms of other propositions such as that of the United Kingdom Alliance, there is all the freshness of insight into the immediate necessities of the time which is one of the highest characteristics of a statesman. Mr. Chamberlain fully admits all that even Sir Wilfrid Lawson would allege as to the evils bound up with the traffic in drink. He shows with unwelcome force from indisputable statistics that recent legislation, however well meant, has been almost powerless. The Licensing Amendment Act of 1872 produced hardly any perceptible results. It has been found practically impossible to enforce the clauses against the permission of drunkenness on licensed premises. And where any special effort is made to do this the result is a desperate exertion of the enormous electioneering power possessed by publicans, to secure a municipal council more favourable to their interests. Mr. Chamberlain adduces one instance of a woman who in the course of eleven months was nine times in custody for drunkenness and disorder. He mentions also the case of a man who has been twenty times fined or imprisoned for a similar offence; and these are mere illustrations. A case was reported in the papers only last week, in which a working-man had to pay fines of nearly £3 in the course of a fortnight to keep a drunken wife out of prison. The man stated before the magistrate that she had cost him 250*l.* through similar excesses. Now when cases like these are notoriously frequent, it is obvious that the law against the permission of drunkenness, or the supply of liquor to drunken persons, is a dead letter. In fact the love of drink and greed of gain are both of them passions so fierce and masterful that when banded together, as they are by our present system, they defy all legislative control. Mr. Chamberlain's proposal is in effect to break up this alliance by removing the traffic in drink from the arena of commercial competition, and making it a municipal monopoly, the profits of which shall be diffused in such a manner as to give no one any substantial interest in increasing them. He rightly judges that total prohibition is an impossible dream, and he points out that even were it not, the absence of any provision in the Permissive Bill for com-

pensating the vested interests of a suppressed trade would in itself be fatal, while the endeavour to provide compensation would impose an intolerable burden. On the other hand, if the Gothenburg system were adopted, the municipalities would buy up the licences with money borrowed for the purpose. The interest on this, together with all expenses, would be more than provided for by the profits of the trade. Enough would be left to provide a sinking fund for the extinction of the debt, and any surplus, present or future, might be appropriately devoted to the education rate. The advantages of such a plan, if feasible, are obvious. It would neutralize one of the two prime factors in the forces that push the drink traffic. He would rigidly limit the number of drink-shops, and would devote the profits to the increase of those moral and intellectual forces from which alone the ultimate eradication of drunkenness can be expected. With this last reflection in our minds it is interesting to turn to Sir J. Kay Shuttleworth's article on "Some Results of the Education Act." The expansion of our school system, which he notes, is truly amazing. The accommodation for scholars has since 1870, increased about seventy per cent. And here it is to be noted that the boasts of denominationalists as to the rapid development of their system are not quite so well founded as a superficial glance at statistics would suggest. It is true that there is an apparent increase of 880,000, as against 386,000 in Board schools. But the former figure represents all schools which though previously in existence have only recently been brought under government inspection, as well as all enlargements and all totally new buildings. The accommodation in these last provided since 1870 is only 276,000 or 110,000 less than the new Board schools. The paper is a mine of information on the statistics of the subject.

On a special aspect of the Education question, Mr. Francis Peek has an article in the *Contemporary*, in which he discourses on "Religious Teaching in Elementary Schools." The paper is distinguished rather by right feeling than by accuracy of judgment. He is not alone in deprecating the calamity of a godless education, but he is distinctly unjust to those who differ from him as to the means by which religious training should be secured. He represents or rather misrepresents the so-called "secular" party as desiring the teachers "to be mere machines for imparting the arts of reading, writing, and arithmetic," and as "forbidding them to influence the children under their care in the paths of virtue by any higher motive than expediency." The word expediency is of dubious significance and generally used in an evil sense. That is the sense which will obviously suggest itself to most of our readers of the article. And to say that men like Mr. Dale or Mr. Chamberlain, whose names as representative men are inevitably suggested, would approve or tolerate the inculcation of any merely mercenary view of morality, is a baseless and gratuitous injustice. Mr. Peek is a good man, and we honour his motives. We will go farther, and frankly acknowledge that, so far as he is inducing the School Board for London to dispense with inferential theology and confine its teachers to the plain teachings of the Gospels, he is doing a good work. But it can never add to his influence, while it certainly must be injurious to his better nature, to persist in associating those whose so-called secular policy is dictated by a love of religion, with Mr. Bradlaugh and the *National Reformers*. We would recommend to his study a paper by the Rev. C. E. Pike on the subject of religious education in Board Schools printed at the unanimous request of the Baptist Union, before which it was read. Surely it ought to occasion some thought to Mr. Peek and his friends that the very same Review in which his paper appears contains ominous evidence of a fermentation of the public mind in regard to religious opinion such as must sooner or later inevitably show itself on School Boards. Mr. Frederic Harrison's article on "Humanity" may indeed command the sympathy of a mere handful in its advocacy of the Positive Religion. But its very appearance is proof positive of a state of things hardly comforting to those who imagine that School Board religion represents the final settlement of public opinion on theological subjects. Hardly any words would be strong enough to mark the dissidence of our dissent from Mr. Harrison's conclusions. But the injustice suffered by our own forerunners, the bitterness of our struggle for mere toleration, and the recency of our own deliverance from the oppression of church-rates—all pledge us to persevering protest against the wrong perpetrated wherever a minority is compelled to pay for supporting and propagating the theological opinions of the majority.

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The ANNUAL MEETING of the above Society will be held on WEDNESDAY EVENING, May 31st, at PARK CHAPEL, Grove-street, Camden Town.

The Rev. J. C. HARRISON will preside.

The following Ministers are expected to address the Meeting:—Rev. C. de Boinville, formerly Minister of Reformed Church of France; Pastor Cisar, from Austria; M. le Pasteur Duchesni, from Lyons; Signor Gavazzi, Ministro Evangelico in Rome, M. le Prof. De la Harpe from Geneva; and M. le Pasteur Turin, of the Waldensian Church in Milan.

Chair will be taken at Seven o'clock. No Tickets required. Collection will be made on behalf of the Society.

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The Bazaar will be opened on Wednesday, June 14, at two o'clock, by the Rev. Dr. MOFFAT, supported by J. D'A. Saunders, Esq., M.P.; C. T. Ritchie, Esq., M.P.; Sir Edmund Hay Currie; H. Wright, Esq., J.P.; James Spicer, Esq., J.P.; T. Scrutton, Esq., and other gentlemen.

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Arrangements, of which further particulars will be announced next week, have been made for OPENING the NEW BUILDING on WEDNESDAY, June 7; when the Rev. JOSEPH PARKER, D.D., is expected to preach in the Morning, at 12; and the Rev. J. MORLAIS JONES in the Evening, at 7 o'clock.

THE BRITISH and FOREIGN ANTI-SLAVERY SOCIETY.

The ANNUAL MEETING will be held on FRIDAY, May 26, at the CANNON-STREET HOTEL.

JOSEPH WHITWELL PEASE, Esq., M.P., will preside. Sir Bartle Frere, K.C.B., Lieut. Cameron, R.N., Rev. Horace Waller, Sir George Campbell, M.P., Hon. Evelyn Ashley, M.P., Edward Jenkins, Esq., M.P., Alexander McArthur, Esq., M.P., W. Holmes, Esq., M.P., and others, will address the meeting.

The Chair will be taken at Seven o'clock.

METROPOLITAN HOSPITAL SUNDAY FUND.

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HOSPITAL SUNDAY, 18th JUNE, 1876.

Clergymen and Ministers of Religion who have already promised their co-operation, are requested to accept cordial thanks for their much-valued assistance. Those who have not yet replied to the invitation of the Council are earnestly requested to do so; and those who, by accidental omission, may not have received the invitation, are requested to address the Secretary, Mr. Henry Cusance, at the Mansion House, who will supply the official papers.

PULPIT SUPPLIES.—WANTED, for the six months commencing July 1, for a Chapel in the neighbourhood of London, Supplies by MINISTERS of any Evangelical Nonconformist denomination. Board and rooms will be provided each week, from Saturday till Monday morning. Applications (by letter only), stating terms, naming the particular Sundays which can be taken, and giving references as to ministerial position, &c., to be addressed Alpha, care of Mr. S. Harris, 5, Bishopsgate Without, London, E.C.

UNIVERSITY OF LONDON.

NOTICE IS HEREBY GIVEN, that the NEXT HALF-YEARLY EXAMINATION for MATRICULATION in this University will commence on MONDAY, the 26th of June, 1876. In addition to the Metropolitan Examination, Provincial Examinations will be held at St. Cuthbert's College, Ushaw; Stonyhurst College; St. Stanislaus College, Tullamore; Owens College, Manchester; Queen's College, Liverpool; and Queen's College, Birmingham.

Every Candidate is required to transmit his Certificate of Age to the Registrar (University of London, Burlington Gardens, London, W.) at least fourteen days before the commencement of the Examination.

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May 22nd, 1876.

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"J. T. W. Davies," Auckland, New Zealand. P.P.O. 51. 2s. 6d. received with thanks. 2s. 2d. due for extra postage, 1876.

* In our report of the annual meeting of the Religious Tract Society a reference in the speech of the Rev. R. C. Billing was somewhat mis-stated. The mission of Miss Leigh in Paris is not to fallen women, but in relation to girls of good character, who, deprived of home influences, may be watched over and assisted amidst their struggles and temptations in a strange city.

The Nonconformist.

WEDNESDAY, MAY 24, 1876.

SUMMARY.

IF the reports from several of the capitals of Europe, and the statements of the *Times*, are to be credited, the Eastern question has entered upon a very dangerous phase. From Vienna we hear that, notwithstanding Count Andrassy's pleasant assurances, the conferences at Berlin were by no means harmonious, and the divergence of views between the Russian and Austrian Chancellors was only smoothed over by the direct intervention of the Czar. Though the Austrian Note is still adhered to by the three Imperial Powers, Russia is this time to take the lead at Constantinople in demanding the new guarantees, and insisting on a prolonged armistice. The Memorandum agreed upon at Berlin contains a clause providing that if the Porte declines the new proposals, "more effectual means" are to be adopted by the Powers in concert for the restoration of order, and it is believed that this stipulation is specially objected to by the British Government. The three Powers are said to be somewhat discouraged at Lord Derby's decision, which is believed to foreshadow a refusal of the Berlin programme at Constantinople, where Russian influence has received a great check by the downfall of Mahmoud Pasha. It is believed that the Note will be presented to the Porte by General Ignatieff before the close of the week. Meanwhile, hostilities in the insurgent districts of Turkey are suspended, but the disaffection in Bulgaria, as

well as in Bosnia, is on the increase, and the sending of all possible reinforcements to the disturbed provinces was the main reason why the Softas were so successful in coercing the Sultan to dismiss his late Grand Vizier.

The business of the session is now making considerable progress. Lord Sandon has brought in his new Elementary Education Bill; a smaller measure than was expected, and apparently a revised and milder edition of that which was originally prepared. Our first impressions of the bill are given below. Opposition is threatened; but only at present from the ministerial benches below the gangway. The second reading is to be taken on the 12th of June, soon after the Whitsun holidays. The chief measure of the session, the Merchant Shipping Bill, awaits its third reading to-morrow. The conflict was renewed on Monday, when the report was brought up. Several amendments were negatived; and though Mr. Plimsoll failed to give effect to his views as to deck cargoes, he carried against the Government, by 162 to 142 votes, his previously-rejected amendment for absolutely prohibiting the carrying of deck loads of timber during the winter months.

Higher as well as elementary education has also occupied the attention of the Commons. The Cambridge University Bill has been brought in as a Government measure by Mr. Walpole. Its main provisions are analogous to those of the sister bill. The University has an income of only 14,000*l.* a year for the maintenance of its professors, while the revenues of the colleges amount to 300,000*l.* per annum. To devise plans for the better administration of the latter will be the task of the new commission, the members of which are to be the Bishop of Worcester, Lord Rayleigh, Lord Chief Justice Cockburn, the Right Hon. E. P. Bouverie, Professor Stokes, the Rev. Dr. Lightfoot, and George W. Hemmings, Q.C. These gentlemen, says Lord Edmond Fitzmaurice, will command the confidence of Parliament, the country, and Cambridge University. The bill, however, does not propose, any more than that relating to Oxford, to touch the clerical fellowships, and Sir Charles Dilke intends distinctly to raise the question. Mr. Butt would fain settle the Irish University question, on which the strong administration of Mr. Gladstone came to grief. The leader of the Home Rulers proposes to raise Cardinal Cullen's "Catholic University" to a level with Trinity College, and to place it on an independent footing, and endow it with about half a million sterling out of the expected Irish Church surplus! Of course, the Government give no encouragement to this notable scheme, which will not probably be again heard of during the present Session.

Ministers will not, we suppose, have much further trouble with their financial measures. On Thursday, in committee on the Customs and Inland Revenue Bill, Mr. Hubbard moved a resolution condemning the proposed extension of absolute and comparative exemptions from the income-tax. An interesting debate followed, in which Mr. Goschen opposed the partial exemptions up to 400*l.* as unfair to other classes of taxpayers; and Mr. Gladstone, on the ground that they verged on Communism and Socialism. The suggestion of the ex-Premier that this portion of the scheme should be abandoned was not accepted by the Chancellor of the Exchequer, and in the end Mr. Hubbard's resolution was negatived by a majority of 120 (241 to 121 votes); some members on the Opposition side, such as Mr. Laing, supporting the Government proposal, which Sir Stafford Northcote thinks will have the effect of facilitating the maintenance of the income-tax at a low figure as an emergency tax.

The Government are disposed to give effect to the report of the Vivisection Commission, and Lord Carnarvon has introduced a bill for that purpose into the House of Lords, which was read a second time on Monday with the cordial approval of the Earl of Shaftesbury and other philanthropic peers. The provisions of the measure are described elsewhere, and to a great extent they satisfy the demands of those who have been pressing for legislative interference on the subject. Last night Earl Grey proposed the second reading of his Burials Bill, with a view of ventilating his scheme for a settlement. The Lords, however, are satisfied to let the matter now rest with the Government. The debate was short, and was noticeable for an attack on the Liberation Society by the Duke of Rutland, and a solemn warning to the clergy from Lord Shaftesbury. The bill was negatived without a division.

The amnesty question has been disposed of on the other side of the Channel, as well as on this side. In the Chamber of Deputies the proposal of the Radical members met with scant support; M. Gambetta and other decided

Liberals declining to vote. In the Senate members flocked into the Chamber to hear Victor Hugo's brilliant speech in favour of an amnesty, but his motion was rejected almost unanimously. M. de Marcère, the new Minister of the Interior, has shown his capacity in the tribune in meeting the attacks of the Monarchists, and a strong vote of confidence in the Government has been passed apropos of the question of revising the constitution. In the fifteen supplementary elections which took place on Sunday the gains were divided between the Republicans and the Bonapartists at the expense of the Legitimists; and on the whole the Ministerial majority has been substantially increased.

All our readers will be delighted to hear that there is a good prospect of the slave-trade of Central Africa receiving a decided check. In the House of Commons last night Mr. Bourke read a telegram from Zanzibar, which stated that the Sultan had agreed to abolish all slave routes by land, to seize all caravans for slave dealing in the interior, to confiscate all slaves, and to imprison all slave dealers. This stringent treaty, if faithfully carried out, is exactly what was needed to put down the accursed traffic.

The interest excited by the Philadelphia Exhibition has not damped the ardour of American politicians in respect to the forthcoming Presidential election. It is as yet quite uncertain who will be the favourite candidates of the Republicans and Democrats respectively. But it is of good omen that some of the foremost public men of the United States, such as Professor Wolsley, Mr. Cullen Bryant, and Mr. Charles Francis Adams, have decided to discard the regular party nominations, and support a thorough reformer of tried integrity. Mr. Bristow occupies the first place on their list. If he is not a likely candidate, they would prefer Mr. Tylden, albeit a Democrat, to one of the regular Republican partisans who seek only to serve their party and themselves. This independent action has produced a great impression throughout the country. The regular "wire-pullers" are strong, and have command of a compact organisation, but a powerful demonstration of public opinion in favour of the Adams policy might perhaps frustrate their plans.

ENGLAND AND TURKEY.

ON Monday night Earl Granville elicited from the Secretary of State for Foreign Affairs some information relating to the Government of Turkey, but more especially to the attitude assumed by the British Government in relation to it, which, scanty as it necessarily was, interests, if it does not please, the public mind. The Earl of Derby, in reply to Earl Granville's question, speaking of the late conferences at Berlin, told the House of Lords that they had resulted in an agreement between the Governments of Russia, Austria, and Germany, to lay before the Porte certain proposals with a view to the pacification of the Turkish Provinces now disturbed; that such proposals were subsequently communicated to the Governments of France, of Italy, and of England, with a request for their adhesion; that immediate assent to them was given by the French and Italian Governments; but that Her Majesty's Government, after a careful examination of the propositions in question, found themselves unable to signify their concurrence. Their reason for withholding their assent did not arise from the fact that we had not been consulted in framing the document, or memorandum, agreed to by the three Imperial Chancellors, but from a conviction on the part of Her Majesty's advisers that the plan proposed was not likely to effect its object. He was unable to communicate to Parliament and the public what that plan was, for it had not yet been formally laid before the Turkish Government, and it might possibly be somewhat modified before being so communicated. As soon as that was done there would be no desire, either upon his part, or that of his colleagues, to keep back from the House any information they might possess.

The plan embodied in the memorandum of the three Northern Powers, and assented to by France and Italy, although in deference to official etiquette Lord Derby declined to disclose it to the House of Lords, is tolerably well known. It is in substance based upon the Andrassy Note, but with some advantages in favour of the insurgents. The purport of it is to demand from Turkey larger concessions and new guarantees, and meanwhile, to establish an armistice of two months for the purpose of observing how far the reforms recommended would or could be carried out by the Government of the Porte. On the one hand, it is said, Austria ceded an enlargement of the proposals contained in the Andrassy Note; and

on the other, Russia gave up her purpose of immediate foreign intervention. But it seemed to have been foreseen by both that no such practical end would be gained by this compromise as the removal of the difference between the Porte and her Christian subjects in Herzegovina and Bosnia, in which case the three Powers reserve to themselves the right of taking some further step in advance for putting a period to the protracted disturbance.

The British Government has, we think, wisely determined to stand aloof from the agreement thus formulated. It gave its adhesion to the first Note because it was anxious to withhold no moral authority it could impart to a document simply intended to bring before the Sultan of Turkey the reforms required to be carried out for the future tranquillity of the Ottoman Empire. It claimed for itself, at the same time, unreserved liberty on the part of Her Majesty's Government to act as it might think best, in the event of the failure of the Porte to give effect to those reforms. That Note having failed of its purpose, as, indeed, from the nature of the case it was sure to do, England is now asked to unite with the other signatory Powers in making a still larger demand upon Turkey, with the understanding that should it be refused by the Porte, or suffered to remain a dead letter, the Powers will then proceed to consult together as to the form in which they may best intervene for the protection and pacification of the Christian population of Turkey. The second Note, in fact, is a mere postponement of the difficulty for a limited time, with an implied intention to do something hereafter fitted to give adequate effect to the will of the signatory Powers. Earl Derby declines to be drawn into this complication. He cannot foresee the entanglement in which it will involve the policy of Her Majesty's Government. He may shrewdly suspect, even if he does not know, that the interests of Austria and of Russia in what appears to be the rapid dissolution of the Ottoman Empire are widely divergent, and he has evidently made up his mind—acting in accordance with the universally-accepted policy of this country—not to be enticed into a position which might force him to take a side in any quarrel that might intervene between the two Imperial Powers. His foresight and prudence, to say nothing of his moral courage, will win the approbation of an immense majority of the people of this realm.

A time may come, indeed, and perhaps is not very far distant, when the question will have to be determined by the rest of Europe—what is to become of the territory at present occupied by Turkey as a governing Power, and how it shall be disposed of with a view to the permanent peace of Europe. Nobody can tell what may happen within a few years—"the unexpected," we are told, "is always that which does happen." The unexpected in the present instance is the perpetuation of the integrity and independence of the Ottoman Empire. That, however, may be looked upon as impossible. The Eastern question must, sooner or later, be closed. It has been a worry to Europe for a long time past. It threatens to be a greater worry as it approaches its end. England will have to take her share of responsibility in dealing with the perplexities and the clashing interests which will presently arise. She need not forcibly intervene, but she cannot refuse, nor be refused by other Powers, participation in the European agreement by which the future possession of Turkish territory will be allotted. Her advice then will be all the more weighty for her reticence now. Events will have probably occurred which will plainly guide to a wise conclusion. It is neither necessary nor expedient that she should mix herself up in diplomatic conflicts or intrigues in preparation for an issue which appears to be inevitable. She is less interested (save as she desires the general interests of Europe) in the future of Turkey than perhaps any one of the signatory Powers to the Treaty of 1856. She has a public duty to perform when the proper time for it shall arrive. That duty does not necessitate any alteration of her peaceful attitude. Let her keep her hands free, let her keep her eyes open, let her keep her lips under due control, and then when she is called upon to exert all the moral force which she possesses she will probably find herself able to exercise it to an extent and with a success which will surprise even herself. Some such course as this seems to be the secret of Lord Derby's policy, and, if so, it is one which commends itself to the good sense of the British people.

THE EDUCATION BILL.

THE grandiose air of pregnant reticence so ostentatiously assumed by the ministry with regard to their educational proposals was

scarcely justified by the revelation of Thursday last. In fact, the new bill affords a humiliating illustration of the moral weakness that is so thinly veiled by the numerical strength of the present Government. The case stated by Lord Sandon in the commencement of his speech was amply sufficient to justify very strong legislation. For he told us that, while in efficient schools there is accommodation for 3,150,000 children, the average daily attendance is only 1,800,000, thus leaving nearly 50 per cent. of the places vacant. Further, he stated that during the last year the whole number of children presented for examination in the three higher standards was only 200,000. He did not think it necessary to add that a very large proportion of these failed to pass. And, indeed, when we remember what the standards are, we can well understand that a statesman, speaking as it were in the ears of the whole world, might well be anxious to avoid any needless aggravation of our national shame.

Under these circumstances, a really strong Government might be expected to take decisive measures. We do not say that it would necessarily take counsel of the Birmingham League. But it does not lack advisers, whose proposals, while diametrically opposed to those of Mr. Dixon, would certainly not be inferior in boldness. If, on the one hand, the advocates of school boards can point to the triumphant experience of five years—during which school attendance in the limited arena of their operations has been raised at the least 60 per cent.—reactionists, on the other hand, can point to the rebellion of vestrydom, to the agonising fears of priests, to the stout alliance of beer and Bible, and to Boottian prejudice in favour of older methods of action. Give us school boards all over the country, says Mr. Dixon. No, shrieks Canon Gregory, rather get rid of school boards wherever you possibly can; subsidise denominational schools out of the rates; increase the Government grant; do away with the need of voluntary subscriptions, and take care that compulsion is always exercised precisely to the extent and in the mode dictated by the clergy. Above all, cries this latter party, enforce religious instruction all round, and do away with the restrictions which forbid catechisms and formularies in board schools. Both these lines of policy are intelligible; both proceed on certain definite convictions concerning the moral and social needs of the country. There is no doubt whatever that a stolid majority of seventy or eighty would support the Government if it elected to follow Canon Gregory's advice; and the weak hesitation and half-hearted feebleness characteristic of Lord Sandon's proposals show well how clearly the Government is aware that its compact majority is a happy accident entirely incongruous with the real public opinion of the nation. Lord Sandon knows better than to introduce here the Canadian scheme for endowing clerical bigotry. He is too prudent to adopt the logically consistent course of enforcing religious instruction on the School Board for Birmingham. But he is not courageous enough to fling party considerations on one side and introduce a statesman-like measure of universal education.

The value of the elements in this homœopathic dose of legislation is almost as difficult to appraise as that of the medicinal element in the pillule of the fiftieth trituration. But we will, nevertheless, make the attempt. Putting aside subsidiary proposals, the main provisions of the bill are four in number. In the first place, the feeble method of permissive compulsion is still to be continued, but in a yet more diluted form than at present. Town councils in towns, and boards of guardians in rural districts, are empowered to frame bye-laws on the requisition of ratepayers. It is not probable that much will result from this, except in places where the clergy see some prospect of sectarian advantage from moving in the matter. The corporate towns which have not already adopted school boards are cathedral cities under the domination of a dean, or little out-of-the-world places where education is a bugbear. As to the rural districts, if action depended on the agricultural labourers, there might be some prospect of movement. But the opinions of farmers are too well known to give boards of guardians any anxiety as to the demands to be made on their legislative powers. The principal importance of this provision is the pointed illustration it gives of the shameful hollowness of the cry raised by the clerical party in all school board districts as to the necessity for a choice of schools accompanying the employment of compulsion. Sectarian schools were to be petted and fostered because it would be a monstrous injustice to force children to school, unless some alternative to the board school were offered to the parents. But the districts in

which boards of guardians are empowered to frame bye-laws are precisely those in which the parish school, often of a high Ritualistic character, is the only one within reach. And if it is unjust to force a child into a school when the only objection is that his father's favourite theology is not taught at the public expense, much more is it unjust and cruel to force a child into a school where at the public expense his father is daily denounced as a heretic and an infidel. It might have been thought that the story of ecclesiastical hypocrisies in regard to national education, was incapable of assuming any new phase. The possibilities of tergiversation, inconsistency, and self-contradiction seem to be exhausted. But we were mistaken. They are going to eat their own words now about compulsion without choice of schools. Lord Sandon's sanguine anticipation about putting "the coping-stone" on national elementary education is rather premature. But we hope that we have now before us at least the last touch to the clerical bigotries, intolerances, and maudlin pretences, which have kept national education in this country half a century behind that of other civilised countries.

The second proposal of Lord Sandon deals with the manifest probability that this additional pillule of permissive compulsion will prove inoperative. It is to be enacted that no child shall be employed at work under ten years of age; a very salutary prohibition, were it not that the edge is taken off by exception in the agricultural districts, by the absence of any sufficient means of enforcing the law, and by the interposition of five years' delay before it comes into operation. Further, no child is to be employed between ten and fourteen years of age without a certificate that he has passed the fourth standard, or else that he has attended school 250 times in each year for five years past. In the latter case he must not have attended more than two schools during the time; a provision almost certain to be surrendered in committee. A third important clause enacts that perverse truants may be brought to reason by a detention of one month in an industrial school instead of several years as heretofore. This is perhaps the most valuable proposal in the whole bill; and it may open the way to a far more rational method of dealing with so-called juvenile crime than any that has yet been tried. The only remaining point of prime importance is the offer of an increased Government grant amounting to two-thirds of the whole school expenditure in poor districts, where a rate, whether actual or hypothetical, of threepence in the pound would not furnish more than six shillings per child in attendance. This proposal has its dangers, and we are glad to see that it at once attracted the critical attention of Mr. Forster. As to subsidiary reforms, the offer of three years, free schooling to every child who by attending school five years, and passing the fourth standard gains a double certificate, will doubtless be gratifying to the Birmingham League, as in a manner an instalment of their programme. But we have our apprehensions; we fear that this proposal likewise will hardly survive the committee. The enactment of election by co-optation to casual vacancies on school boards will meet with general approval on grounds of economy, though it involves a principle that might very easily be carried too far. On the whole, our first impression is that if the bill will do little good it cannot do much harm. More detailed comment we reserve for future occasions.

Ex-Senator Schurz urges the nomination of Mr. Bristow as the "Reform" candidate of the Republican party for the American Presidency.

It is reported that Lieut. Cameron is to receive 5,000*l.* as his share of the profit on his forthcoming book about his journey across Africa, of which ten thousand copies are already ordered by the booksellers.

Messrs. Yates and Alexander have published in a cheap form Dr. Landels' recent address to the Baptist Union on "Our Denominational Position"; the paper on "Religious Education and the School Board System," by the Rev. E. C. Pike, B.A.; and the sermon of the Rev. John Clifford, M.A., on "The Future of Christianity; or, Jesus Christ the Eternal King of Men," preached at Camden-road Chapel on May 26.

SPEECH RESTORED.—At Hammersmith Police-court, on Thursday, a middle-aged man, named Hamilton Alexander, professing to be deaf and dumb, was brought up charged with begging. The prisoner carried various letters when he solicited charity; and one of these represented that he had been brought up in the Bristol Institution for the Deaf and Dumb. After he had been interrogated by means of the finger alphabet, the bench expressed a determination to remand him, in order to communicate with the Bristol Institution, whereupon the prisoner found his speech, exclaiming, "Settle it now," causing great laughter in court. He was committed for fourteen days, with hard labour.

Literature.

"BRITISH OPIUM POLICY."*

The unhappy connection which exists between the British Government and the demoralisation of China by means of the opium trade, is a subject which somehow or other continues, from time to time, to force itself upon public attention, and at the present moment it is specially brought under the notice of the community in consequence of the formation of an Anti-Opium Society, as well as the publication of one of the prize essays which are identified with the munificence and public spirit of Mr. Edward Pease. In "British Opium Policy" we find embodied the views of a missionary who has had a long and intimate acquaintance with the Chinese, and who, therefore, speaks with an authority to which few men of the literary class can lay claim. But Mr. Turner does not write merely or mainly as a missionary, nor does he give too exclusive prominence to the Chinese aspect of what is undoubtedly a many-sided question. He exhibits that profound sympathy with the people of China which so well becomes a man of his profession, but he is careful not to allow his judgment to be warped by that circumstance. Moreover, so far as we can judge, his exposition of the opium system in India, and of the various points of view in which it is regarded by Indian statesmen is as accurate as those portions of his work which deal specially with the Chinese branch of the question. Rarely has so much information on a complex subject been presented in so interesting a literary garb; even statistics Mr. Turner invests with a picturesqueness which is rarely imparted to a formidable array of figures. The chief merit of the book, however, is that it is thorough. The word "compromise" does not occur from the first page to the last. Mr. Turner admits that if the monopoly in India were abolished, and a system of duties substituted for it, the position of the British Government would be rendered less odious than it is, but he does not stop at this point. Nothing short of giving the Chinese the power to effect the entire suppression of the trade in the Indian drug, except for medicinal purposes, ought, he thinks, to satisfy the national conscience. He does not shrink from adopting this view, even if the Chinese should continue to carry on the cultivation of the poppy on their own soil. In one word, Mr. Turner has the courage of his convictions; and, if it rested with him, we should give no better terms to the opium traffic than to slavery or the slave-trade, or to any other monstrous evil which curses the world. This, we think, is far preferable to the specious efforts which are sometimes made to reconcile good and evil.

Mr. Turner devotes some space to the discussion of the question whether opium or alcohol inflicts the greater amount of injury on the human race. We know too well the evil that accrues from the latter, while the evidence as to the misery which the poppy inflicts upon the people of China is simply cumulative. It is true that Lord Salisbury and Lord George Hamilton have both scouted this evidence, but for our part we prefer the strong testimony of Sir Thomas Wade, the present, and Sir R. Alcock, the late, British Minister at Peking, to that of Lord Salisbury, who has no personal knowledge of the subject, or that of his youthful Under-Secretary, whose flippancy in dealing with this subject is even more painful than his ignorance. We think that the question of the relative demerits of opium and alcohol is entirely beside the mark, and that, in fact, if the Indian Government manufactured gin and forced it upon the Chinese, as it now does the poppy, its conduct would be just as deserving of public reprobation as it is under existing circumstances. This is the real kernel of the question, and we, therefore, regard it as a waste of time to discuss a purely theoretical issue such as we see raised with reference to opium and spirits. What the Indian Government think of the poppy as a stimulant we know from their attempts to discourage the use of it in India, and also from the fact that the directors, in their memorable despatch to the Governor of Bengal in 1817, said:—"Were it possible to prevent the use of the drug altogether, except for the purposes of medicine, we would gladly do it in compassion to mankind." Our readers will doubtless remember that it was not until 1857 that the Chinese were induced to consent to the legalisation of the trade; but probably few persons are familiar with the negotiations which culminated in this crowning act of injus-

tice to China. We will therefore quote Mr. Turner's interesting narrative of the facts of the case:—

One step had yet to be taken to make our British opium policy complete—viz., to secure the legalisation of the traffic. This was achieved by Lord Elgin in the negotiations for a treaty of peace after the second Chinese war, commonly known as the "Arrow" or "Arrow War," of 1857. That this legalisation was not the spontaneous act of the Chinese is plain from the Blue Book; though, as we have only the views of our own side depicted there, it is impossible to discover from that source the degree of repugnance the Chinese statesmen felt, and the measure of opposition they offered. The Earl of Elgin sailed from England, bearing with him instructions from the Earl of Clarendon "to ascertain whether the Government of China would revoke its prohibition of the opium trade." The treaty, which was signed on the 26th June of the next year, contained no reference to opium, apparently because the Earl was ashamed to propose the subject. Two months later Lord Elgin concluded the first treaty between England and Japan, in which he put his signature to a clause expressly prohibiting the importation of opium. In the month of September the plenipotentiary of the United States, Mr. W. B. Reed, addressed a long letter to Lord Elgin, arguing that the existing condition of things was the worst possible, that the local authorities of Shanghai had virtually legalised the trade by exacting a duty from it, and that the British Government ought either to abandon the trade or to procure its recognition by China. We can judge from the following paragraph which Mr. Reed believed to be the right course:—"But two courses are open for us to suggest and sustain—that of urging upon the Chinese authorities the active and thorough suppression of the trade by seizure and confiscation, with assurances that no assistance, direct or indirect, shall be given to parties, English or American, seeking to evade or resist the process; adding to this what, if your excellency agrees with me as to the expediency of measures of repression, I am sure will be consonant with your personal conviction of what is right—the assurance of the disposition of your Government to put a stop to the growth and export of opium from India. I may be permitted to suggest that perhaps no more propitious moment for so decisive and philanthropic a measure could be found than now, when the privileges of the East India Company, and what may be termed its active responsibilities, including the receipt and administration of the opium revenue, are about to be transferred to the Crown. I am confident my Government would do ready justice to the high motives which would lead to such a course, and rejoice at the result." Being unable to take notice of this suggestion, Lord Elgin was shut up to the second of the two courses put before him by Mr. Reed, viz. to urge the Chinese to admit the drug into the tariff. This duty was discharged by Lord Elgin's delegates, Messrs. Oliphant and Wade, and their report of the discussion with the Chinese delegates appointed to meet them makes it sufficiently clear that to the Chinese no real option was left. The proposition to legalise opium came from the English side, and the nearest approach to the appearance of voluntary consent on the part of the two Chinese delegates, which Messrs. Oliphant and Wade could put upon record, was, that Treasurer Wang admitted the necessity of a change—i.e. some change. The Chinese feeling appears plainly enough in the following passage of the report which records their view, a report given us, we must remember, by the opposite party:—"China still retains her objection to the use of the drug on moral grounds, but the present generation of smokers, at all events, must and will have opium. To deter the uninitiated from becoming smokers, China would propose a very high duty; but as opposition was naturally to be expected from us in that case, it should be made as moderate as possible" (1). Accordingly they proposed a duty of sixty taels a chest; but the English delegates would agree to no higher than thirty; at which figure, therefore, opium was inserted in the tariff. In 1869, during the negotiations for revision of the treaty, Sir Rutherford Alcock and the Chinese statesmen agreed that the duty should be raised from thirty to fifty taels; but Her Majesty's Government refused to ratify the revised treaty, and the original treaty of Tientsin is still in force.

It will thus be seen how entirely we, as a nation, are responsible for having caused the Chinese Government, against its own convictions and against the most cherished traditions of the empire, to legalise the traffic. The effect of our having taken this deplorable course is now to be seen in the immensely-increased production of opium in China, which is estimated to amount in the western provinces alone to a hundred thousand chests annually. The Chinese Government now has no adequate motive for restraining the cultivation, and "Prince Kung and his colleagues have seriously debated the question whether it would not be well to revoke all edicts against the cultivation on purpose to undersell and drive out of the country the opium imported from abroad." If China ever takes this step will England be prepared for the terrible competition which must necessarily ensue between the Indian manufacturers of the drug and the domestic producers of it? The Chinese Government appears to be most unwilling to remove the prohibition against the cultivation of the poppy which is still retained on the Imperial statute book. In 1869 the Foreign Office at Peking addressed to Sir Rutherford Alcock a note in which the writers discuss the whole question with an ability and thoroughness worthy of the Anti-Opium Society itself. They remind his Excellency that "the Chinese merchant supplies England with his goodly tea and silk, conferring thereby a benefit upon her; but the English merchant empisons China with pestilent opium. Such conduct is unrighteous. Who can justify it? What wonder if officials and people say that England is wilfully working

out China's ruin, and has no real friendly feeling for her!" The writers hope that his Excellency will memorialise his Government to give orders in India and elsewhere to substitute the cultivation of cereals or cotton. Were both nations to rigorously prohibit the growth of the poppy, both the traffic in and the consumption of opium might alike be put an end to. To do away with so great an evil would be a great virtue on England's part; she would strengthen friendly relations, and make herself illustrious. How delightful to have so great an act transmitted to after ages! Nothing could be more absurd than for the people who reject these appeals to characterise them as hypocritical. They contain internal evidence of being the sincere opinion of statesmanlike and patriotic men; and we firmly believe that if a contrary policy should hereafter be pursued by the Chinese Government, the guilt will entirely rest at our own door. Mr. Turner's object is, so to speak, to give England one more chance of saving herself from the infamy which awaits her if the moral and physical ruin of China is wrought through her instrumentality. He recommends as a first step towards an act of national reparation the abolition of the Bengal monopoly and the gradual relinquishment of the opium business by the Indian Government:—

When existing contracts are fulfilled, the Government should at once divest itself of its association with the manufacture, by summarily disposing of the buildings and implements, careless whether or not they be purchased by persons intending to use them for their former purpose. It can hardly be doubted, that this withdrawal of the Government from the opium trade would for a time seriously lessen the producing power of the Bengal poppy districts, and lead to a considerable extent of the land being reclaimed from the poppy for the production of other crops. This diminished production in Bengal would of course raise the price of Malwa opium. The Government has the power of meeting this advanced price by an increase in the duty, which would prevent the abandonment of the monopoly being attended by an augmented production in the native states. When the shock of the transition had passed, the Government would have nothing more to do with opium except to levy the highest duty possible, compatible with the prevention of smuggling. The Malwa opium is under control already. In Bengal the taxation might take the three forms, of a licence for cultivation at so many rupees per beegah, a licence for manufacture, which should bring the private factories under Government inspection, and a pass-duty on each chest, before it began its passage to the coast, or was taken up for internal consumption. When all these changes were fairly established, the Government would be free from its anomalous connection with the production and traffic in a deleterious article, not without a temporary loss of revenue, possibly with a permanent diminution of it.

This, however, is only half our duty, and much more remains to be accomplished:—

This would remedy one side of the Government's opium error, but the other still remains, the support of the sale by undue influence upon the Chinese Government. We cannot pretend to make amends for the past without restoring to China that full autonomy in respect to opium of which we have deprived her. We must give to the Chinese Government its natural right of imposing any amount of import duty upon Indian opium, or of prohibiting its introduction altogether. Not only must we withdraw from the coercion hitherto put upon China, but must take precautions in future that our subjects do not infringe the Chinese laws as in times past. If the introduction of opium is again made illegal, we must no longer permit British ships and merchants to violate Chinese laws with a high hand.

No doubt if this transcendent act of justice were performed the revenues of India would temporarily suffer. It is impossible to evade this difficulty, if indeed difficulty it be. But we unhesitatingly affirm that as Great Britain is responsible for the policy which has made the finances of India so largely dependent upon the opium revenue, she is bound in honour and in justice to bear her share of the loss which might result from the destruction of a wicked and nefarious commerce. Such is the conclusion to which we are irresistibly brought by the facts contained in Mr. Turner's able work.

THE AUTHORSHIP OF THE FOURTH GOSPEL.*

The fact is singular and significant that the Johannine authorship of the fourth gospel was questioned for the first time by any professing the name of Christian, at the end of the eighteenth century, less than a hundred years ago. The ancient sect of the Alogi can scarcely be regarded as an exception. Epiphanius, writing of them in the fourth century, says, "If they had rejected his Revelation only, some apology might have been made for them; but, by rejecting his writings in general, they show themselves to be like those whom holy John speaks of in his Catholic epistles, and calls Antichrists." Their name, though not assumed

* *St. John the Author of the Fourth Gospel.* By CHRISTOPH ERNST LUTHARDT, Professor of Theology at Leipzig. Revised, translated, and the literature much enlarged by CASPAR RENE GREGORY. (Edinburgh: T. and T. Clark.)

* *British Opium Policy.* By F. S. TURNER, B.A. (London: Sampson Low and Co.)

by themselves, sufficiently indicates the ground of their rejection of all the writings of the Apostle John. They denied the "Logos"—the "Word"—and therefore declined to receive any writings that bore the name of him who might be called the Apostle of the Logos. But their history is altogether so obscure that Dr. Lardner goes so far as to call the "heresy" of the "Alogi" fictitious, and to say that "there never were any Christians who rejected St. John's gospel and the first Epistle, and yet received the other gospels, and the other books of the New Testament." (Works, vol. viii. 628.) Lardner, himself a Unitarian, says further:—"There has been a notion among learned moderns that the Unitarians of the second century, who appeared soon after the Apostles, rejected St. John's Gospel. But how groundless the supposition is, must clearly appear from our accounts of Theodotus, Praxeas, and others of that principle." Lardner is probably right in claiming Praxeas as a Unitarian, for he denied the Trinity—Father, Son, and Holy Ghost, one God—although he taught that "the Father dwelt in Jesus, and that there was a union of the Deity or Divine nature with the man Jesus," which seems to mean more than that "God was with Jesus in a superior or more intimate manner than with any other man or prophet whatever." But, be this as it may, it is certain that Praxeas and his followers not only admitted the fourth Gospel as apostolic, but, as Lardner expresses it, were "very fond of St. John's writings."

It was reserved for a clergyman of the Church of England to sound the keynote of that opposition to St. John's Gospel which has not yet yielded to the overwhelming evidence, which it has itself been the means of eliciting, in support of its apostolic authorship. Luthardt states the matter very briefly.

Doubts as to and attacks upon John's authorship begin only at the turn of the last and present centuries. Evanson, 1792, attributes the Gospel to a Platonist; Vogel, in his "Last Judgment," 1801, to a Petrine Jewish Christian; and Cludius, 1808, to a Jewish Christian, with Gnostic additions. These assaults—of Evanson's superficial criticism, of Vogel's frivolous criticism, and of the more dignified criticism of Cludius and Ballenstedt, 1812—passed by without making much impression. —P. 15.

We may linger for a moment over the story of Evanson's criticism, because it is little known. Edward Evanson was born in 1731, and died in 1805. When holding the livings of Tewkesbury and Longdon he ventured on some changes in the Liturgy to suit opinions which he had adopted, and which were then, or very soon after, substantially Unitarian. A prosecution to which he was subjected in consequence, ended in a nonsuit. But eventually he resigned his livings, and in 1792 he published a work entitled "The Dissonance of the Four generally-received Evangelists, and the Evidence of their respective Authenticity examined." In this work he tells us that in order the better to qualify himself for the work of the Christian ministry for which he had been educated, he had determined many years before to study the Scriptures diligently, "with no other illustration than that what they reflect upon each other," and more especially those prophetic parts of them which, if duly fulfilled, "must afford the strongest and most convincing evidence of the Divine authority of the revelation itself." "This investigation soon convinced him (he says) of the truth of Christianity as taught by its first preachers; but it led him also to remark many obvious inconsistencies and improbabilities in several of the canonical Scriptures, which it was impossible to account for, on a supposition that the authors were men of that veracity and information of their subject which must be expected from the apostles and other miraculously-gifted disciples of Christ." Further study led him to the conclusion that the Gospel by St. Luke is the only one of the four that is authentic, and that the Epistles to the Romans, to the Ephesians, to the Colossians, to the Hebrews, of James, of Peter, of John, of Jude, and, in the Book of Revelation, the epistles to the seven churches of Asia, should be "expunged out of the volume of duly authenticated Scriptures of the New Covenant."

Evanson did not enter on his investigation under the bias of the pre-supposition which in our time is the grand secret of opposition to the Gospels, the impossibility of the miraculous, and the consequently legendary character of all supernatural narratives. But he had a pre-supposition of his own, which was equally fatal to anything like a fair and impartial study of the histories of the New Testament. Prophecy he regarded as "by far the most satisfactory, and the only lasting, supernatural evidence of the truth of any Revelation. To this the Jewish, to this the Christian Revelation, both appeal as the great criterion of their Divine origin and authority." Now, "God having by

his prophet Paul declared that Christians, of times succeeding the apostolic age, would apostatise from the original faith and doctrines of the Gospel; that many with 'hardened hypocrisy' would publish 'lies'; and that professed Christians in general would 'turn away their ears from the truth and be turned unto fables'; the veracity of the God of truth plainly demanded that lying fictions and fabulous Scriptures should, at least, be joined with the true and genuine records of the religion of the new covenant. . . . That many, therefore, of those Scriptures, which form the most essential part of the canon of the Apostate Church, must be fabulous and false, seems as certain as that the Word of God is true." Starting from and with this theory, the only question the inquirer had to determine was, which of the Scriptures received by the Early Church, and which we call canonical, are true, and which are fictitious and fabulous? Some there must be of both orders, or the Word of God, the prophetic Word, fails of its fulfilment.

The mere testimony of any writer whom the long-established European Church hath denominated orthodox, is so far from affording satisfactory proof of the authenticity of the several books of the New Testament, that unless it be confirmed by evidence of another kind, it even affords strong grounds of suspicion that they are not, either in the whole or, at least, in some parts, the works of the apostles or primitive disciples of Jesus Christ: because part of the prophetic description of the anti-Christian church is, that its members should turn away their ears from the truth and listen to fables and believe falsehoods.

This is certainly a "short and easy method" with belief in the Four Gospels. The author of "Supernatural Religion," and Canon Lightfoot, may cease from their warfare over the testimony of Polycarp and Irenæus and Justin Martyr. It is of no consequence to determine what that testimony is. For, considering what apostolic prophecy foretold, it is as likely to be false as true; in fact, more likely to be false than true. These witnesses are all tainted as "orthodox"; that is as belonging to the church which, in the fulness of times, was established by Constantine, and is therefore anti-Christian. And therefore there are "strong grounds" for suspecting all they say! We have called this a "short and easy method." But it is not so easy as it is short. For, assuming that some of the Scriptures accepted by the Primitive Church as apostolic must be fabulous, the difficulty is to determine which are and which are not. Evanson assumes that Luke is true, and therefore the other Gospels are not true. We say "assumes"; for, so far as any principle of criticism is concerned, he might as well have made one of the other three his standard, and, on the score of differences, not real "dissonances," have rejected all the rest. It would require very little acumen or skill to begin with John, and, after the manner of Evanson, to show that Matthew, Mark, and Luke are fabulous. But we may add that it requires but very little skill, with some common sense, to show that the grounds on which he asserts the mutual irreconcilableness of the four are many of them puerile, most of them feeble, and all of them insufficient.

As to the Gospel by John, Evanson is quite insensible to its beauty, and the beauty of the words which it ascribes to Christ, which constrains the admiration even of the author of "Supernatural Religion," and to which he ascribes the place which it holds in the heart of the Christian Church. In the conversation of our Lord with the woman of Samaria at Jacob's well, he sees only "fictitious jargon"! On our Lord's words, quoted briefly and imperfectly thus—"Believe me, the hour cometh, when ye shall neither in this mountain nor yet at Jerusalem, worship the Father," Evanson says—"Had the words been that, under the new covenant, God should no longer be worshipped there with sacrifices and oblations, they would have been true, and of the same import with many other passages both of the Old and New Testament; but in the indefinite sense in which they are here used, nothing can be false; for Christianity teaches men to worship God both at Jerusalem and Samaria, and in every place on the globe." If this is not trifling, we know not what is. A child need not mistake our Lord's meaning. The "indefinite sense," or rather the "definite sense," which Evanson ascribes to him, has no existence except in his own imagination, and, we think, could not have been even imagined except by one who was in search of flaws and errors. The poor woman of Samaria understood the mysterious stranger perfectly when he said, in contrast with the rival claims of Jerusalem and Gerizim, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him." And we question whether any reader of the narrative from the day of its publication until now—

excepting, of course, Edward Evanson—has ever understood the historian as ascribing to Christ the assertion that these two places, Jerusalem and Gerizim, were never henceforward to be the scene of Divine worship. Be the writer the Apostle John or a Platonist of the second century, he could not have been fool enough to have invented such an assertion, or to put it into the lips of the marvellous Person whose history he professes to relate. And yet, it is on the strength of criticisms of this order, that we are asked to accept the momentous conclusion that the entire Christian Church from the second century downwards, has been deceived as to the origin and claims of the Fourth Gospel.

It is a fact of some interest that Dr. Priestly was the first to take up the gauntlet which Mr. Evanson had thrown down; and the "Letters to a Young Man" in which he vindicated the three Gospels which the author of the "Dissonance" had rejected, are still worthy of study. Priestly was followed by Simpson, whose "Essay on the Authenticity of the New Testament" was designed as an answer to the "Dissonance." But Evanson was not moved from the position which he had taken, and was engaged in revising the proof-sheets of a new edition of his work till within two days of his death. His work was answered in detail by Dr. Falconer in the Bampton Lecture of 1810. And it seems to have produced no permanent effect on English theological thought. What connection it had with the raising of the question in Germany we do not know; but from that land of learning and of speculation it has come back to us, and as our readers know, it is one of the great questions of the day. After a *résumé* of Bretschneider's arguments (published in 1820) Luthardt says:—

We see by this showing that almost all the aspects displayed later by the Tübingen criticism are already asserted here. Never before were all the doubts as to the genuineness of the Gospel by John so completely presented and so thoroughly carried out. Hence we can easily comprehend the great commotion excited by the *Probabilia*. The next year brought a large number of answers. Bretschneider himself offered explanations, in which he gave up all his objections; he had accomplished his design, he said—namely, to bring the question into clearer light. The brevity and the tone of these explanations do not dispel all doubts as to whether he really considered his objections to be refuted. It is enough, however, that he dismissed them; and the rest of the theological public esteemed the genuineness of the fourth Gospel as surer than before. The Schleiermacher school especially made the fourth Gospel their pet Gospel."—p. 17.

The vacillation of Bretschneider is characteristic of almost all the learned Germans who have assailed the Johannine authorship of the fourth Gospel. They are quite sure to-day, but not quite sure to-morrow. It was Strauss's "Life of Christ" in 1835 that set the question again in active agitation. He considered the contents of the so-called John's Gospel "in insoluble contradiction with the three first; none of which, by the way, he regarded as literally or historically true. In his third edition in 1838, he is not so certain about the spurious character of the fourth Gospel as he was before. But in 1840 he recovers confidence in his original opinion, and retracts the semi-retraction of 1838. More recent discussions have, however, driven doubters back to the very days of John to find the origin of the Gospel which bears his name.

When Ewald in 1860 makes the Gospel to have been drawn up by the help of "a younger friend, who wrote it down at the mouth of the apostle," we have already reached John himself. It was but a short step, then, to the discussions of Riggenbach in 1866, and Godet in 1869, tracing the Gospel to apostolic composition. This position also had been newly confirmed by the thorough researches of Bleek, in 1861 and 1866, and Meyer held it fast in his commentary of 1869.

We cannot pursue this subject farther at present, and we have left ourselves no space to discuss Luthardt's contribution to the controversy. Its merits have been generally acknowledged, and the translator has added to its value by a copious appendix on the literature of the subject, containing a list of not fewer than 500 books and articles in which the origin of the fourth Gospel is discussed, from 1792, the date of Evanson's work, till the year 1875. We conclude in the words of an epigram on the Tübingen hypothesis, contained in Schaff's edition of Lange on John, and translated into English prose or prosaic English,—"If this book, which is eternal truth, was written by a deceit-conceiving Gnostic, then Jesus Christ, for a thousand years, has cast out Satan by Beelzebub."

KIRKMAN ON PHILOSOPHY.*

This book scarcely fulfils the expectations excited by its title. We looked for the statement and illustration of a philosophy, whether old or new; we have found instead a volume of

* *Philosophy without Assumptions.* By THOMAS PENYNGTON KIRKMAN, M.A., F.R.C. (London: Longmans, Green, and Co.)

caustic and somewhat humorous criticisms upon our modern and popular scientific philosophy. But if our expectations have not been fulfilled, we are not the less gratified by what Mr. Kirkman has done; nor are we the less thankful to him. He has performed a much-needed task—one, indeed, that has been demanded by a leader in the very school he attacks. Professor Huxley has told us that "the army of liberal thought is, at present, in very loose order; and many a spirited free-thinker makes use of his freedom mainly to vent nonsense. We should be the better for a vigorous and watchful enemy to hammer us into cohesion and discipline." The vigorous and watchful enemy is before us, and we can only hope that the predicted improvement will be the result of his good-tempered assault. For, differ as we may from some criticisms found in this volume, we are bound to say they are good-tempered, and surely no one whose opinions are attacked in it, will complain of remarks which their author acknowledges "are plain-spoken." The attack is directed against the cosmical philosophy, which is composed of inferences from the latest scientific discoveries, and which Mr. Kirkman regards as materialistic. It involves a suspension of belief, in fact denial of, the existence of God; of the moral nature of man (as usually understood); and it reduces the whole phenomena of existence to the lowest mechanical operations. These inferences Mr. Kirkman attacks with an unsparing logic. He denies their validity, shows, often victoriously, that they rest upon certain unprovable assumptions, and are derived, not from their supposed data, but by aid of a sort of mental necessity, which he stigmatises under the nickname of "Must-be." This artificial symbol is as much in requisition as Mr. M. Arnold's celebrated three Lord Shaftesburys and his non-natural man, and becomes almost as tiresome. But it has a real value since, so to speak, it turns the tables on the scientific men and philosophers, causing them to appear mere subjective reasoners and credulous worshippers of their own fancies. Our readers who know anything of the men thus attacked, may amuse themselves by conceiving their astonishment at being charged with such a treason against scientific method as that of making assumptions which they do not attempt to verify, and of having refrained from doubt. The following words are striking as addressed by a clergyman to the modern scientific school. "If you would learn to reason closely, you must learn to be a good doubter. Doubt, determined doubt, is the only key which unlocks the caskets of certain knowledge. We have so many lame philosophers, because we have so few thorough doubters. It is because they hate the trouble of doubting in themselves, and resent its reasonable demands in others, that we are flooded with sham philosophies, superstitions, and infidelities. The good which the first Christians did, was their teaching men to doubt, and the evil which they suffered, they endured for teaching it." This is a partial statement in our opinion, but it is forcible as considered against whom it is directed.

"The problem of metaphysics," says Mr. Kirkman, "has been propounded thus:—What is? Many of those who have attempted its discussion have arduously employed themselves to answer the question—What must be? For the former inquiry I have a profound reverence; but I do not believe that its scientific discussion, as a direct and first question, is within the reach of my human powers. For the latter, as a problem either of men or of angels, I have a profound contempt." It is because modern philosophy in his opinion accepts the second form of the metaphysical problem that Mr. Kirkman attacks it with such severity. And because he believes that the question as first stated cannot be directly answered, he begins, neither as Spinoza, by defining substance; nor with Ferrier, "who seems to assume that he is in the presence of other thinkers." He prefers the starting point of Descartes, and to put its truth beyond all argument he states it thus: "I am, and I know that I am, a conscious thinker." We cannot stay in this brief notice to show that here at least is no assumption, but must proceed to mark the steps which conduct Mr. Kirkman into the thick of his controversy. From self he proceeds to the outer world; and to other selves found in it, by means of his consciousness of will. Will is, as he says, his *force-finder*, and *force-measurer*; and he contends strongly as against Herbert Spencer, and J. S. Mill in favour of the freedom of the will. Matter he regards as non-existent, or non-proven, as represented by many scientific men, that is, as a congeries of hard, infinitesimal atoms. Force is discoverable by will, but matter is a mere conjecture; all that can be affirmed is that there are certain force-points—*loci* of force. It is impossible for us to go so

fully into this subject as would enable our readers to judge of the value of Mr. Kirkman's criticisms upon it; our aim is chiefly to direct attention to what seems to us to possess a special worth. A large portion of this volume is taken up by the discussion of this question, and that of "the Ether," and a great service is rendered to those who are not professionally engaged in scientific pursuits by making it evident that these are mere hypotheses, adopted provisionally.

The value of this book is, in our opinion disciplinary; and as such we strongly commend it to the notice of our readers. It is criticism of a severe, if not of a very high order. It is also a courageous statement of beliefs that are now too often suppressed by scorn on one side, and by a sense of false shame on the other. Thus Mr. Kirkman begins by announcing his belief in God, and in the God of the first article of the Church of England. It is true that his exposition of the article has a suspicious look of Pantheistic affinities; and "the churches" will not endorse his statement that "atheism is the shadow of sacerdotalism." Nor will they allow the orthodoxy of a clergyman who writes thus:—"The question—Is God a person? is of as much philosophic value as the question—Is infinite odd or even? Leave the pedigree and the prestige of the word *person* to the theological sectaries. The Omnipotent, Omniscient, Omnipresent Father of us all can be worshipped in spirit and in truth, without the help of words in—*ality*." Nevertheless, we doubt whether anything so able has yet been written in reply to Mr. Matthew Arnold's "stream of tendency," or "power which makes for righteousness," as the discussion in the chapter on "the Maximum Brain." Let the following criticism on the terms used to denote the new substitute for God stand as a sample. "If all personification, trope or quibbling ambiguity be removed from Mr. Matthew Arnold's unctuous talk about the 'Eternal power, not ourselves that makes for righteousness, it will reduce itself to a respectable, commonplace, moralising atheism, or, if he prefers it, non-theism, recommended by Must-be-so, I know. But it is humbling to us proud Britons to confess that there is not profundity enough in our language for the expression of his discoveries, and he must feel this acutely while strumming on his three-stringed lute his solitary psalm about the eternal making for righteousness. What a pity he cannot teach us to deny our *Maker* but in terms of a *maker-for*. A *taker-for* may be a taker, or a mistaker-for a mistaker; but it is intolerable that the wit of Mr. M. Arnold should be wasted on a language that permits any contact or comparison of making with making for." This is very clever, and is undoubtedly fair criticism, but we question whether the following application of the same method to Mr. H. Spencer is fair, though unquestionably it is very clever and very amusing. The law of evolution is defined in *First Principles* as "a change from an indefinite incoherent homogeneity, to a definite coherent heterogeneity through continuous differentiations and integrations." *Id est Anglice*, says Mr. Kirkman. "Evolution is a change from a no-howish untalkaboutable all-likeness, to a somehowish and ingeneral talkaboutable not-all-alikeness, by continuous something-elseifications and stick-togetherations." Can any man show, he asks, that my translation is unfair? Certainly not, we should reply, if the object be to bring scientific language into ridicule. It is most gracious fooling, and those who do not understand the meaning attached to every one of the terms used by Mr. Spencer will laugh under the direction of Mr. Kirkman; but then they would laugh at a similar translation of a mathematical theorem. We have so thoroughly enjoyed the reading of this book that we cannot find fault with its author; his wit is pungent, as when, for example, after quoting Mr. Spencer's psychology on "the evolution of consciousness out of the unconscious," the only comment he appends is, "He knew he could do it, and he did it." But our relish for the fun does not prevent the fear that injustice will be done to some names and subjects here introduced. In the first place the philosophy criticised is in no sense materialistic, even though it may appear to our author and to some others as tending in that direction. In the next place Professors Huxley and Tyndall are not materialists, they have again and again repudiated the name, and in the case of Mr. Huxley it is less fair to apply that name to him, as he distinctly denies the common view of matter, law, and necessity, and other such metaphysical entities. However, we did not propose to criticise, but merely to show the nature of this work. In the interests of our readers we commend it to them; in the interests of the philosophy it assails, we trust it will receive a careful perusal.

"MEMORIALS OF A QUIET LIFE."

To many readers this volume will be most welcome. It consists, first, of fifty-seven Woodbury-types from sketches or pictures of the most noted scenes and persons referred to in the former volumes; next, of a series of reflections by Mrs. Augustus Hare on the "Hidden Life"; and lastly, of a small collection of letters by Mr. Julius Hare. We believe that it will, in the case of not a few, revive all the interest that was felt at the time of the earlier publication; and it may have the result of drawing new readers to that work. The delightful domestic charm, the cheerful and unobtrusive piety, the culture and the refinement, as well as the deep and chastened thoughtfulness, all reappear in the letters here given; and cannot but exercise an influence for good in many directions. Mr. Augustus Hare tells us in his preface that "since the enormous circulation of the 'Memorials of a Quiet Life' in America many Americans have come over to Europe with the sole object of visiting the scenes in which that gentle life was passed; and it is chiefly in deference to their constantly-expressed desire, that the portraits contained in this volume are now published, with the views of the places described in the earlier volumes, 'which are in many cases taken from my mother's own sketches, or from those of her beloved sister, Mrs. Stanley. Many hundreds of persons, for the most part unknown to me, have asked for more records of the life in whose blessed companionship all my happiest years have been spent, and this volume is the only answer I can give.'"

That such a book, reflecting more truly than almost any other published for more than a quarter-of-a-century, the serene and unambitious beauty, and constant self denials, of a life that was mainly passed apart from the great world, should have taken such a hold of American readers—who are presumed to be above all interested in what pertains to fashion and notoriety—may seem at first view rather surprising. But it is susceptible of easy explanation. The hurry and rush of American life is so incessant and absorbing that such relief as is necessary to it must be found absolutely outside itself, and amid markedly contrasted influences. The crowds of Americans who are to be found in any place of tourist resort yield clear testimony to the need that is felt for escape from the high pressure of daily life, and a still better evidence of our statement is found in the fact that a "Quiet Life"—real and influential, in its own sphere—such as Mrs. Hare's, has exercised something so like fascination, and excited a curiosity similar to that which is generally felt only for what is grand, imposing, and historical. So we regard it as a not unhelpful token for American life. May the influence of such a book be extended there as well as here. We heartily join with Mr. Hare in the hope that, as he "has found the great comfort of his desolate life in gathering up these fragments," so by their means "his mother's earthly work may still be permitted to continue, and that, in them, the lamp may still burn brightly to guide others through the darkness"—the more, surely, that "she anticipated so little when she was with us, that anything she could do or say would have an interest beyond the loving circle in which she lived."

The Woodbury-types seem clear and faithful, more particularly those of the little bits of landscape. The views of Hurstmonceaux, and of Alton and Alton Barnes, will be particularly interesting, and not less the portraits of Julius Hare and Mr. Augustus Hare himself. References are given with each picture to the pages of the "Memorials" where the person or place is referred to; so that reference is made easy, and the "Memorials," in a sense, rendered complete.

The additional letters on the "Hidden Life," from the pen of Mrs. Augustus Hare, are marked by all the fineness of thought, the spiritual penetration, and purity of sentiment, observable in the extracts from her diaries given in the second volume. There is no visible effort, no straining to say fine things, but everywhere the sense of sincerity and real experience communicates itself, now and then passing from any suggestion of what is personal to the statement of great general truths in form clear and precise as axioms. Nothing finer has been given to the public than we have here since some of the delightful passages of "Eugenie De Guerin." And here we have what is lacking there. The restraint which can come only of sober experience, ministers its own simplicities, and if the sentiment and mystical suggestion are wanting, there is

* *Memorials of a Quiet Life*. Supplementary volume. By AUGUSTUS J. C. HARE, author of "Walks in Rome," &c. (Daldy, Isbister, and Co.)

always keen insight, just sufficiently borne up by sympathy. Take this, for example:—

Many persons of reserved character and habits suppress all mention of their own feelings in their intercourse with others, and dwell exclusively upon what is outward, or upon what is matter of opinion or criticism. This is often an occasion of self-deception, leading people thereby to fancy themselves less egotistical than those of a more frank and open character, as if the holding back all personal feeling were an evidence of its unselfish nature. Whereas, it often happens that the *Ich-heit* is most deeply seated in those who give least utterance to its outward sign of *Ich*. The truly unselfish man—the man least engrossed by himself, least jealous of his own honour, least tenacious of his opinion—is just as ready to speak of his own feelings, if any good may be gained by it, as he would be to speak of others. He does not shrink from the observation of others, or fear their judgment, because, if that judgment should be to his disadvantage, he has no pride or vanity to be mortified by it. He does not desire a more favourable opinion from them than he deserves, and he knows how little he can claim approbation; and therefore he does not shut himself out, as a reserved person does, from the benefit of the counsel of others, or from the comfort of their sympathy, or from the hope of doing them good, by withholding all that is personal and individual.

Surely the following is at once acute and well expressed:—

To be under the rule of a person is galling, because then the will is subjected to that of another; but to be under the rule of an abstraction such as law or government is no humiliation at all, because it keeps the ruler out of sight. It is not on this principle that people will use such expressions as "the Deity," "the Divinity," "Providence," rather than speak simply of a personal God to whom they are responsible, and who by His will controls and rules theirs.

And this is full of practical purpose:—

We are so desirous that our children should see things right, that we are apt to choose a wrong time for trying to bring them to this state. In an irritable condition, all things appear distorted, and lose their real proportion. The attempt to restore them to order is often vain and useless, and only results in fixing the attention more fully on the subject of irritation, thus increasing the evil. Obedience to authority, and submission to what is unpleasant, should be enforced; but not by argument and discussion. If possible, it is desirable to turn the mind to some other subject wholly disconnected with the point at issue; and so it will have leisure to recover its equilibrium, and the relief afforded will, in itself, prove a stimulus to more kindly feelings.

These, too, are suggestive:—

In fixing the eye with the intensity of a microscope on one object, there is no due perception of the relative importance of things.

The longing for sympathy from others often leads to an exacting selfishness.

The kindness that is received as a right only ministers to pride; that which is sought after as a gift will awaken gratitude.

Considering the value of everything from the pen of Archdeacon Hare—from his "Essays on Spelling to his "Guesses at Truth"—it is very painful to read here of the mistaken judgment or the perversity which led to the destruction of his collected correspondence. Mrs. Augustus Hare, we are here told, had collected a mass of correspondence to be used as the basis of her memorial of Julius. This correspondence she entrusted to his widow to read before she should begin systematically to use it. "Mrs. Julius Hare," we read, "received it with a written acknowledgment that it was her sister-in-law's most precious earthly possession, and the most sacred inheritance of her son, and with a promise to return it intact. It was therefore with a pain, which never ceased to be felt during the last years of her life, that my mother afterwards learned that the whole of the letters were burned by Mrs. Julius Hare. With them were destroyed all memorials of Sir William and Lady Jones, and the letters of my mother to her brother Julius, which would have formed the record of her intellectual life."

What we have here simply whets the desire and increases the regret. Full of knowledge, as wide as it was exact, and with large liberal ways of viewing great questions, Julius Hare had the fancifulness, the unaffected nicety of expression, the rare self-abandon needed to make epistolary intercourse delightful, and deeply interesting to a wider circle than it was originally meant for. This may be taken as a specimen, from a letter to Miss Lucy Hare on the "Guesses at Truth":—

You are a very pretty lady to think one is to write a book for people to read, without thought or attention, when they come in tired from a walk and go to lie down on the sofa. There are plenty of such books, and I am afraid they seldom do much good, and often harm. They weaken the mind instead of bracing. For myself, the books that have done me most good have been those that have roused my thoughts the most. A walk in Switzerland is far wholesomer than a walk in Holland. Especially in a book like the "Guesses," does it seem requisite that the thoughts should be condensed. You would not put common water into an essence bottle. The model for such writings, as far as one may allowably think of any outward model, is Bacon's "Essays." Only I would try to express every thought as correctly and clearly as is compatible with brevity. In the "Guesses," I know, there is a great deal that does not lie within the range of female reading. Indeed, I think I shall have one on the harm done to literature by writing for women instead of for men. The readers the book is chiefly designed for, and whom I had mostly in view, are young men. This, too, was Augustus's

purpose originally; they are the persons to whom I think I can afford the most help, and who want it the most. Women have plenty of good books to read, far better than I could write for them, but young men are inundated with false philosophy, or else fall into a dreary habit of mere mechanical reading. You know that eight or ten years of their education are spent mainly in learning Greek and Latin. But this is done in such a dry unattractive way that they rarely look into an ancient author after leaving college. Now, either the studies are injudiciously chosen, or they ought to be pursued in a manner to give them a more lasting interest. Therefore, being myself a lover of ancient literature, and having been brought up in a sounder philosophy, I am anxious to make others partakers of the benefits which I believe myself to have enjoyed. As to U's (Julius Hare's signature was "U."), dearest Luce, I was afraid there was a great deal too much of U's self in the book, for very few readers would take the same interest in U's self that you do. There are all his whims and prejudices, and tastes and hobbies, the places he was delighted in, and the friends he loved.

This is only a specimen, but the letter from which it is taken suffices to quicken the regret that such a store of wealth as Julius Hare's letters has been irreparably lost to the world.

BRIEF NOTICES.

Debrett's Peerage, Baronage, Knightage, and Titles of Courtesy for 1876. (London: Dean and Son.) This publication has stood its ground and increased its reputation for five generations, and has gradually grown into a tome of some 650 pages. It is crammed full of facts relative to the "Upper Ten Thousand," revised to the latest date, and to this is added information respecting the immediate family connections of the peers and baronets. Of a work so indispensable to many, and with a reputation so firmly established, it need only be said that the present edition appears to have been carefully revised, and to contain everything bearing upon the subject that long experience could suggest.

The Shilling Peerage. The Shilling Baronage. The Shilling Knightage. For 1876. (London: Hardwicke and Bogue.) These several pocket volumes speak for themselves. They have a reputation of more than twenty years to fall back upon, and are edited by Mr. E. Walford, M.A., whose experience in such matters is great.

The growing popularity of Jules Verne in this country has created a great demand for his unique and thrilling romances, which Messrs. Sampson Low, Marston, and Co. are supplying by a series of shilling volumes, authorised by the writer himself, very prettily got up in boards, and illustrated. Many of them, as published in another form, have been noticed in these columns, and we now simply give a list of them as illustrating the fertility and fancy of this delightful author:—"Adventures in South Africa"; "Five Weeks in a Balloon"; "A Floating City"; "The Blockade Runners"; "From the Earth to the Moon"; "Around the Moon"; "Twenty Thousand Leagues under the Sea"; "Around the World in Eighty Days"; "Martin Paz, the Indian Patriot"; "Dr. Ox's Experiment"; "A Winter Amid the Ice."

The same enterprising firm continue to satisfy the taste for cheap publications by "The Rose Library," from the popular literature of all countries, and are thereby meeting a want of the times. Amongst the recent additions, mostly American, are several stories from the prolific pen of Mrs. H. Beecher Stowe, including "My Wife and I," "The Ghost in the Mill," &c., "Captain Kidd's Money," "Betty's Bright Idea and Deacon Pitkin's Farm," and "We and our Neighbours"—all of which Messrs Low and Co. have been the means of introducing to English readers. In the same cheap form, "My Study Windows," by James Russell Lowell, has been brought out; also "The Guardian Angel," by O. Wendell Holmes; and "Hans Brinker; or, the Silver Skates," which excited so much interest about Christmas last. Most of the above are shilling volumes.

Messrs. Ward, Lock and Co. are bringing out a series of shilling volumes of the works of standard living authors under the name of "Country House Library of Fiction, Travel, Essay, and Biography." We have before us Mrs. Lynn Lynton's "The Mad Willoughbys," &c.; "False Beasts and True," by Miss F. P. Cobbe; Mrs. Hoey's "Blossoming of an Aloe;" and "Country House Essays," by Mr. Latouche, relating chiefly to natural history and country life and sports. The size of these volumes is handy, the printing excellent, and as to the subject-matter we need say nothing by way of commendation.

Elijah the Prophet. By the Rev. WM. TAYLOR, D.D. (Sampson Low, Marston, Searle, and Rivington.) Dr. Taylor is well known as pastor of the Broadway Tabernacle, New York, and these sermons will well sustain his high reputation. There is a strong temptation in preaching a series of discourses upon the great Tishbite prophet to indulge

in rhetorical declamation and description, to which Dr. Krummacher yielded in his celebrated and popular work, but which Dr. Taylor has studiously avoided. He has, however, made use of the best descriptions of the scenes of the prophet's work and has drawn a striking portrait of the prophet himself. Perhaps the most remarkable feature in this volume is the analysis of the character of Ahab, which is put in what, to most readers, will be a new light. But the chief value of these discourses consists in the admirable applications of the text, in which we have high spirituality without any mere spiritualising.

Memoir of the Rev. James Kennedy, of Aberfeldy and Inverness. By his son, JOHN KENNEDY, D.D. (Daldy, Isbister and Co.) We owe an apology to the author of this brief but charming memoir for having mislaid it so that it has escaped our notice. Mr. Kennedy, as, of course, does the pastor of Stepney, came of an old Episcopal stock which once adhered to the Pretender, but came under the influence of the Haldanes—an influence the extent of which no man will ever be able to assess. His early experiences as a preacher were remarkable, and the author gives us many admirable descriptions of the Established Church of Scotland in the early part of the present century, and the persecution which was inflicted upon the "Haldanites." Mr. Kennedy appears to have possessed extraordinary power in rousing the conscience and influencing religious decision. His labours were more like those of an apostle than of any ordinary man, and it is no wonder that his name is now remembered with a most affectionate gratitude. This memoir will be found equally stimulating and refreshing. It is one of the few works of its class, one could wish had been far longer.

NEW EDITIONS.—The interest excited by Mr. R. W. DALE'S *The Atonement* (Hodder and Stoughton) is indicated by its having reached a fourth edition. The volume is now brought out in a cheaper form (6s.), which will bring it within the range of a wider circle of readers. Major BUTLER'S *Akim-Foo: the History of a Failure* (Sampson Low and Co.), relating to the most remarkable episodes of the Ashantee War, has also reached a third edition. The same publishers have also produced a sixth edition in one volume of *Alice Lorraine*, one of the most popular stories of Mr. R. D. Blackmore; and they have further published in a cheap form Mr. Black's fascinating novel, *The Three Feathers*, noticed at length in our columns.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*. Made simply with boiling water and milk.—Sold only in packets labelled—"JAMES EPPS & Co., Homoeopathic Chemists, London."

HOLLOWAY'S OINTMENT AND PILLS.—Diseases of Advanced Years.—When man has passed to the borders of old age, the digestion becomes more or less impaired, the nervous system grows feeble, and the physical power shows increasing weakness. Hence arise the congestions of liver, lungs, head, followed by dropsy, asthma, or apoplexy, which too frequently afflict the aged. The liver usually first gets torpid; but its activity may speedily be revived by rubbing Holloway's Ointment thoroughly over the pit of the stomach and right side at least twice a day, and taking the Pills at the same time. The same treatment cures all other congested organs, by varying the parts rubbed according to the situation of the congestion.

THE GREAT SUCCESS that has attended the introduction of Reckitt's Paris Blue in Squares has induced some dishonest tradesmen, for the sake of extra profit, to substitute inferior Blue in the same form. As the Paris Blue in Squares is only genuine when packed in pink wrappers bearing I. Reckitt and Sons' name and trade mark, refuse all Blue which is not so wrapped.

DYEING AT HOME.—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, berouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers.

THE most acute neuralgic pains are relieved by using Bright's Solution. This is the only preparation ever discovered which, by external application, really affords immediate relief from this painful and hitherto obstinate malady. All that is necessary in the simple application of this remedy is merely to dip the camel's-hair brush into the solution and then paint it over that part where the pain predominates. The solution causes neither irritation nor discolouration of the skin; and though powerful and rapid in its action, can be applied by non-professional persons with perfect safety. Sold by all chemists in bottles at 1s. 1½d. Wholesale depôt, 21 Wilson-street, Finsbury.

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Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

REED—ROPER.—May 6, at Avranches, Normandy, Charles Edward Baines, eldest son of Sir Charles Reed, of Epsom, Surrey, to Ailie Elizabeth, daughter of William Hooper Roper, Esq., of London and St. Petersburg. No cards.

STENT—MAY.—May 18, at the Congregational Church, Streatham, London, by the Rev. H. G. Hastings, B.A., of Westminster, William J. Stent, of Westminster, to Emma, widow of the late Mr. C. May, and daughter of Mr. J. Reeve, Axholm, Marlborough.

DEATHS.

HAINES.—April 4, at Bangalore, Louise Mary, aged five months, the infant daughter of the Rev. T. Haines, Bellary, South India.

WALLBRIDGE.—April 27, at 18, Overstone-road, Hammersmith, the Rev. Edwin Angel Wallbridge, late of Georgetown, Demerara, for more than thirty-three years missionary of the London Missionary Society, aged 63.

MARTIN.—May 19, suddenly, at 47, Gibson-square, Islington, Alexander Martin, aged 77.

Advertisements.**BENNETT,**65 & 64,
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GOLD PRESENTATION
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The Twelfth Annual Meeting of Governors was held on Thursday, May 18, when the following SIX INFANTS were declared to be duly ELECTED,

Mr. Alderman Sheriff Knight in the Chair:—

To REMAIN UNTIL 16.

1. Seaborn, Sarah Rosina 521 | 2. Newman, Eliza A. ... 484

To REMAIN UNTIL 9

3. Bolt, Perry Thomas ... 735 | 5. Sievwright, Wm. M. ... 629

4. Lee, John Robert ... 665 | 6. Williams, L. A. ... 578

The proceedings terminated with a vote of thanks to the Chairman, to George Samuel Measom, Esq., who presided at the Election, and to the Secretaries.

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SUBSCRIPTIONS and DONATIONS greatly needed, and will be thankfully received.

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SUMMER TERM will begin THURSDAY, May 4th.

MILL HILL SCHOOL,
MIDDLESEX.

HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Litt. and M.A.,
Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c. &c.

VICE-MASTER—

Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—

JAMES A. H. MURRAY, Esq., J.L.D. (Edin.), B.A., F.E.L.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c. &c.

JOHN M. LIGHTWOOD, Esq., B.A. (Lond. and Camb.),
Fellow of Trinity Hall, Cambridge; First Class in Mathematics at the University of London.

WILLIAM GREY, Esq., M.A., late Scholar of Exeter College, Oxford, First Class in Moderations, Second Class in the Final Classical Schools.

A. ERLEBACH, Esq., B.A. Lond.

G. EMERY, Esq., B.A. Lond.

LADY RESIDENT—Miss COOKE.

The SUMMER TERM commenced THURSDAY, May 4th.
For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

MIDLAND RAILWAY.**TOURIST ARRANGEMENTS, 1876.**

FIRST and THIRD CLASS TOURIST
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JAMES ALLPORT, General Manager.

Derby, May, 1876.

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	WEEK DAYS.	SUNDAY.
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LONDON (St. Pancras) dep.	12.0 5.15 10.30 9.15	9.15
EDINBORO' (Waverley Bge) arr.	5.10 9.15 7.45	7.45
GLASGOW (St. Enoch) dep.	3.55 5.0 9.20 8.0	8.0

UP TRAINS, FROM SCOTLAND.

	WEEK DAYS.	SUNDAY.
	a.m. p.m. p.m. p.m.	p.m.
GLASGOW (St. Enoch) dep.	10.15 2.30 4.35 9.15	9.15
EDINBORO' (Waverley Bge) dep.	10.25 2.35 4.30 9.20	9.20
LONDON (St. Pancras) arr.	9.5 4.45 5.15 8.0	8.0

Pullman Drawing-room Cars are run by the Down Train leaving London at 10.30 a.m., and by the Up Train leaving Glasgow at 10.15 a.m., Edinboro' at 10.25 a.m.; and Pullman Sleeping cars are run by the night Train leaving London at 9.15 p.m., and the Up Train leaving Glasgow at 9.15 p.m., Edinboro' at 9.20 p.m.

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The fares between London and Edinboro' and Glasgow have been CONSIDERABLY REDUCED by the opening of this route.

JAMES ALLPORT, General Manager.

Derby, May, 1876.

P. S. A.**PUBLIC NOTICE.**

IN consequence of the SALE by AUCTION of the stock of Messrs. Burke and Co., on Tuesday, May 23rd, and three following days on the premises, taken by the PUBLIC SUPPLY ASSOCIATION, Limited, the Allotment of Shares in the Company will not take place on Wednesday, the 24th of May, 1876, as announced in the daily papers, but on the 1st of June, on which day the PUBLIC SUPPLY ASSOCIATION will have entire possession of the whole range of premises, 142, 144, Regent-street, and 29, 30, and 31, Warwick-street, Regent-street, London. All cheques crossed City Bank, Bond-street. Post Office Orders payable to—

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The Sixtieth Annual Meeting of this society was held last evening in the Finsbury Chapel, Moorfields, under the presidency of Mr. Henry Pease. There were present Mr. H. Richard, M.P., Mr. Jacob Bright, M.P., Mr. J. J. Colman, M.P., Don Marcoartu (ex-member of the Spanish Cortes), Mr. Samuel Gurney, Professor Leone Levi, Rev. J. Long (Calcutta), Mr. J. Horniman, Mr. C. Wise (Treasurer), Mr. J. Arch, Mr. W. Tallack (Secretary of the Howard Association), &c. There was a very good attendance of the members and friends of the society on the occasion, and a great deal of enthusiasm was manifested during the proceedings.

The CHAIRMAN called on the secretary to read the report.

Mr. H. RICHARD, M.P., who was very cordially received, read parts of the report, commenting on the paragraphs as he went along. He began by a reference to some severe losses. During the past year, Mr. Walker, who had twice crossed the Atlantic to attend the Peace Conferences in this country in 1843 and 1849, had been removed; also the Rev. Dr. Miles, who was secretary of the American Peace Society and of the Association for the Reform and Codification of International Law. The report dealt in detail with the operations of the society, as an educational or missionary society, for such a large extent was the duty which for the present devolves upon the association. They had held during the year 355 meetings including public meetings, lectures and addresses in Sunday and day-schools. Of those who had aided in this work special mention was due to Mr. A. O'Neil, who had delivered 140 lectures. The society had been busily at work in circulating peace literature in the shape of books, pamphlets, fly-leaves, placards, &c. They tried to sow by every water. Now it might be asked sometimes, it might be occasionally through curiosity, sometimes from genuine sympathy, and sometimes with ill-disguised scepticism or scorn—"Can you produce any evidence to prove that there are any results from your labours?" Well, his answer was that a society which works purely by moral influences, and by the diffusion of truth, by the circulation of ideas, by appealing to the conscience and reason of humanity, is not likely to have any palpable results that can be weighed, or measured, or handled. (Hear, hear.) They could not move for a Parliamentary return of such results; they could not put them in a schedule or in a statistical table. They were as palpable as the air we breathe, but they were also diffusing and penetrating as the air we breathe. (Applause.) The work of the society was like that of the woman in the Gospel who took a little leaven and hid it in a measure of meal, and gradually it leavened the whole lump. The society was taking the leaven of sound doctrine and depositing it around and through the whole society, not only of this country, but of Europe and America and the colonies, and wherever they could find access; and their conviction was that they had not laboured in vain. He believed the society had done something to impress upon the consciences of the people a sense of the unchristian character and the moral enormity of war. He believed they were doing something to convince their countrymen that the policy of meddling was unwise, unjust, and disastrous, and to persuade them that there was a better way—wiser, humaner, more rational, and more Christian—of settling disputes between States than by the system of mutual murder which they called war. (Applause.) The report then referred to the services rendered by other bodies, working independently to the same end, such as the Ladies' Peace Society, the Workman's Peace Association, and others. The latter had done good service by holding conferences in Paris, and spreading peace principles throughout the countries of Europe. The society had not at the present moment any ground for serious apprehension that the peace of this country would be broken. The threatened dangers in Burmah and China had disappeared, but the country must be constantly on its guard that it was not precipitated into these Oriental conflicts by the restless propensities of some of our own countrymen in India or China, who seemed always eager to foment suspicion and misunderstanding tending to war—war which was profitable to a small body of merchants, who made a harvest whilst it lasted, at the expense of the people of this country in money, blood, and national reputation. (Applause.) He approved of the attitude of England, which wisely stood aloof from the attempts of the European Powers to patch up the Mussulman authority in Europe. (Hear, hear.) The professions of the present Government, which were confirmed in the main by their policy, were distinctly in favour of peace and non-intervention. The report then quoted declarations made by Lord Derby which favoured the continuance of peace, and yet our naval and military expenditure had in two years increased

2,300,000*l.*, and was still going on, even at a time when the industry and commerce of this country was in a greater state of depression than had been the case almost within the memory of men; and this was happening notwithstanding the efforts in Parliament of Mr. Pease, Sir W. Lawson, Mr. P. Rylands, and Mr. John Bright. (Applause.) But there were greater dangers than the direct increase of military establishments. There was an attempt to infuse the military spirit into our people by introducing that spirit as an element into our educational institutions. (Hear, hear.) As the working classes eschewed the rank, and there was a difficulty in filling them, plans were now propounded for taking children from the reformatory schools, and training them for the army—in his (Mr. Richard's) opinion a gross abuse of charity. (Applause.) And military drill had been introduced into the educational code for the school board schools and others under Government inspection. In the London School Board a resistance to this rule was made by a working-man member, Mr. Benjamin Lucraft, and though at that time it was unsuccessful, he (Mr. Richard) had learned that instructions had been issued to those connected with the conduct of the drill that for the future the same military character should not be imparted to it as in times past. (Hear, hear.) The report congratulated the members of the society that the principle of arbitration was being applied more and more to the settlement of international disputes; and it referred to the recent cases of Portugal and Japan. These arbitrations implied that there was a more excellent way of adjusting disputes than by the wager of battle. Every precedent was a new illustration of the practicability of the principle; a precedent by degrees might become a custom, and they might hope that custom would develop into law. (Hear, hear.) This was a point to be strongly kept in view by the friends of arbitration, that arbitration was an admirable expedient, and that it seldom failed, when used in good faith, for settling disputes without recourse to the sword. The ultimate object of the society should be to establish this mode of arbitration as the permanent law of nations. The report acknowledged the exertions of Don Marcoartu in favour of international peace by the prizes he offered for essays on the formation of an international code of laws, and by his late visits to the continent; and Mr. Richard, alluding to the presence of Don Marcoartu on the platform, said he was sure he should be giving expression to the feelings of the meeting if he asked the chairman of the meeting to welcome him with a hearty shake of the hand. (The chairman did so amid the applause of the assembly.) Mr. Richard then called attention, echoing the report, to the intolerable oppression of the armaments under which the European nations were groaning. The movement for the simultaneous reduction of armaments which had been begun in Austria was next noticed; and in connection with it, Mr. Richard reminded the audience that this was one of the objects of the Peace Society; that in 1851 Mr. Cobden brought a motion before the British Parliament partially embodying the idea; and that in 1859 a proposal to the same effect made to members of the various Assemblies in Europe was favourably received. The report then referred to the efforts made by Dr. Fischer, of Vienna, in the same direction, by means of articles in the press and communications with members of the Parliaments of other nations. It was probable, said Mr. Richard, that this proposal would be abundantly assailed with ridicule by the mockers, but what scheme for the correction of evil and the improvement of mankind was ever put forth since the beginning of the world that had not been assailed by the mockers! (Applause.) They had this consolation at least, that the workers, and not the mockers, always triumphed in the long run. (Renewed applause.) It was just twenty years since the Russian war was brought to a conclusion. In that war one million of human lives were sacrificed, and its cost in the waste and destruction of property and the derangement of commerce and industry was incalculable. The suffering which it inflicted was indescribable. According to the present Chancellor of the Exchequer, that war stirred up all the nations of Europe to improve their instruments of destruction—the most unprofitable of all kinds of expenditure. The peace party opposed and denounced that war as unnecessary and unjust; and denied that the objects sought to be gained were such as could justify the enormous mischiefs which the war occasioned. The peace party were assailed with such a measure of obloquy that the effigy of John Bright was burnt by his own constituents in Manchester; and Richard Cobden, when he went down to the West Riding, was outvoted by a combination of Whigs and Tories. He (Mr. Richard) went down to his own native county in Wales, and though, generally speaking, the Welsh people gave him a cordial welcome on that occasion, when he went down to Cardiff the first thing he saw placarded on the walls was, that a "Russian spy was coming."—(laughter)—and inviting the Car-

diffians to give him the reception he deserved. (Renewed laughter.) This demonstration so frightened his good friends that he could not persuade any one of them to preside at his meetings, and he determined to go and stand alone on the platform—(applause)—and for an hour and a half he was like those who were made to fight with the beasts at Ephesus. (Laughter.) The results of this war amply vindicated the course taken by the peace party. All the objects, avowed by statesmen for undertaking the war, had miserably failed. The "material guarantees" which were thought necessary had long ago been given up; and the influence of Russia, instead of having diminished, had greatly increased. The independence of Turkey—(laughter)—was now illustrated by the lecturing and snubbing which the Sultan was receiving from all the European Governments in a way which had never been seen before in the case of any Government. (Hear, hear.) Beyond this there was nothing to show for the war—absolutely nothing. (Applause.) That war furnished this memorable lesson, that it was well for those who were convinced that they were called to take a certain course by loyalty to the cause of truth, justice, and humanity, that they should have the courage of their convictions, and not shrink from that course, for then in any case they would have the testimony of a good conscience, the absence of which could not be recompensed by any amount of popularity; and in most cases time would show, as in this case, who was right and who was wrong. (Applause.)

The CHAIRMAN said he asked them to believe that his feelings, in occupying the chair that evening, were those of one utterly unworthy of occupying that position on such an occasion; but he felt, in an assembly of that kind, able to breathe freely because he knew that all present were engaged in the same good work. The secretary had read to them portions of the report, and they must have felt, as they had felt before, that, if they had met there for an hour to hear little more than the digest which the secretary had presented, their time would have been by no means wasted. (Cheers.) There was, however, one modest omission which had been made in the reading of the report. In speaking of those gentlemen who in the House of Commons had courageously interfered to withstand the enormous increase of military expenditure, Mr. Richard did not mention himself. (Cheers.) Mr. Richard was always ready, whether early or late, like a good watch-dog, to give a certain, decisive, and independent bark, when the question of military expenditure was mentioned. (Laughter and cheers.) The subjects already touched upon in the report would be brought forward again at greater length, by the speakers in the course of the evening. They found in the New Testament, upon which some of them founded most devoutly their objections to all war—they found amongst the innumerable injunctions there the words, "Let every man be fully persuaded in his own mind." If there were those of great intelligence and large experience looking abroad on the wide world, who could bring their mind to believe that the glory of nations and the happiness of peoples composing them, was to be promoted by their continually looking upon each other as enemies, as persons naturally antagonistic, although by the decree of the Great Father all nations were one; if they found upon investigation that the material prosperity of the countries was always promoted by great and disastrous wars; and if they found that in the end some great achievement which brought glory to a few had brought happiness to the many; they, for those reasons and for others might be fully persuaded that it was their duty to contend for that which killed the people, and which caused the very flower of the nation to be cast out and have to go away to seek liberty upon a foreign soil. But was that so? Did war bring permanent happiness to a country? He contended that it never had done, and never would do, and therefore that it ought to be abolished. Yet at the present time the Governments upon the continent were deploring the evils of war in a terrible manner, and sooner than submit to what war had rendered necessary, the men were leaving their native country, settling amongst other nations and strengthening them, where liberty was permitted, and a man was not compelled to sell himself as a victim for the sword or the mitrailleuse. If, on the other hand, they came to the conclusion that ever man should do to his neighbour as he would have done to himself; if they came to the conclusion that the happiness of mankind could be best promoted by carrying out that idea; that nations prospered under that rule; that education was spread throughout the land; that commerce with its wings of peace went the wide world over; if they found that those people who held this principle were the most loyal, and the most generous amongst the nations on the earth—would not the world be persuaded that they were right in siding with such people whose golden motto would be found in the Bible itself "Peace on earth, glory to God in the highest?" (Applause.) Mr. C. WISE, the treasurer, read the financial

statement, from which it appeared that the gross receipts amounted to 4,929*l.* 1*l.* 9*d.*, and the total expenditure was 4,431*l.* 15*s.*, leaving a surplus in hand of 497*l.* 16*s.* 9*d.* (Applause.)

Mr. J. J. COLMAN, M.P., moved the first resolution, which was as follows:—

That this meeting hail with satisfaction the fresh illustrations furnished, during the past year, of the settlement of international disputes by means of arbitration, and rejoice in the efforts made by associations of jurists and others to give greater precision and method to the rules of international law, by which it is hoped the various nations of the world may be brought into agreement as to the principles which are to govern their relations to each other.

As the mover of the resolution he said he could not help expressing the pleasure he felt when listening to the report which had been given by Mr. Richard, as well as to the report of the treasurer. This was somewhat more satisfactory than some they had heard in the House of Commons. (Applause.) Though the income was a small one yet the expenditure was kept below the income; and one would imagine what a relief it would be if Sir Stafford Northcote could have presented a surplus of any kind. (Applause.) The society on whose behalf they were pleading to-night had been at work for many years promoting a healthy state of public opinion. He might not at the present time himself altogether agree in the principles of peace to the extent some were supposed to be capable of—taking a knockdown blow without any return. He came from the Eastern coast, and Charles Kingsley said that England owed a great deal of what she was to the east wind; and, perhaps, coming from the east coast made some of them more pugnacious than others. The society had been at work for many years, and he felt inclined to think that it had succeeded as much as very many other societies which made very much more noise. Sometimes they were called visionary, but he thought that the world would be a dull place if not for visionary men. So that the reproach, if one at all, was not one which they needed to take much to heart. The society had been at work sowing seed. On the previous Sunday night he heard a good local preacher amongst the Wesleyans; a part of his sermon was to show that every act a man did was like sowing seed. If that was true of the individual, it was true also of nations; and he took it that their own nation and other nations by promoting the settlement of international disputes by arbitration were sowing good seed—seed that would bring forth good fruit for years to come. Many in the room he had no doubt had read that most interesting book, the life of Lord Macaulay. He happened to be reading it a little while ago, and came upon one paragraph, referring to a period about thirty-five years ago, when his lordship was in the War Department. He said, "I think war, though a great evil, by no means so great an evil as subjugation and national humiliation." The question was what did they mean by national humiliation. It was said that they could not be great and courageous unless they took part in all the wars of Europe. There had been a great effort made to spread that belief, but a change was passing. In the *Times* of that morning there was a paragraph which very much impressed him. It was that it might be assumed now that the right to abstain from interference in foreign affairs not powerfully affecting English interests would always be acceded to by the British Government; that it was intervention that needed to be defended. That was a sign of a great march of public opinion. He doubted whether any remark of the kind could be found in the *Times* newspaper at the beginning of the Crimean war. Certainly not; but the opinions of the *Times* then corresponded with the opinions of certain members of the House of Commons, that they must interfere in all foreign affairs whether called upon to do so or not. But now the *Times* said that non-intervention was to be their normal state. He thought that that was what Mr. Bright and Mr. Cobden said long ago. (Applause.) It was very like what the Peace Society had been proclaiming, and if it had not been for a society like theirs he believed that no such remark would have appeared in the *Times* to-day. Lord Macaulay told them that he always got his estimates through quickly when Secretary at War. One reason was they were very much smaller than they were at present. During the past thirty-five years the army and navy had about doubled in cost; and he might venture to predict that, at all events from one side of the House, if the War Minister was able to come forward, and say he had reduced his estimates to one half, he would get them through the House much easier than he did at present. (Applause.) Another argument that they had often heard in favour of large armaments was that the best security for peace was to be prepared for war. There was a certain amount of truth in the statement which he for one was not prepared to deny, but it was equally true that the game of being prepared for war had been carried on quite far enough. Some one in England started an 80-ton gun; not long after they heard of a 100-ton gun being made in Italy; in a few years' time there would be one of 150 tons. (Laughter.) He recommended the trial of another plan; let them have a little diminution of armaments, and see whether they would not be prepared for peace much better. The present plan had been tried for many years. Turn to the Book of Chronicles, and they would find the story of a king who was living nearly 3,000 years

ago, who tried very nearly the same plan. It was said of him that he was at the head of an army of something over 300,000 men, and he made engines in Jerusalem to be on the towers, and built works to shoot arrows and great stones, and his name was spread abroad, and he was marvellously strong. Just the same thing was going on at the present day. There was Sir William Armstrong whose fame was spread abroad; and they wanted cunning engines to make themselves stronger than their neighbours. The plan was tried 3,000 years ago and failed, and it would not succeed then. He rejoiced in the existence of the society, and in the fact that it was doing great good. They were sowing seed which would spring up and form a healthy public opinion in years to come. Opinions like those they professed were not propagated in a day. But if the society had not been in existence there would not have been so healthy a tone of feeling now as happily prevailed. Mr. Richard had sent out a pamphlet, called "The Gradual Triumph of Law over Brute Force,"—that was what they had to bring about. They could show the world a better way; and he hoped by meetings like that one, and by the continual efforts of the society, that in years to come there would be a greater and more healthy public opinion diffused amongst all classes. The military training in schools he thought an element of danger which needed to be guarded against. Big armies were like lawyers—he hoped there were none present—where one could not exist, two would get a good living. (Laughter.) So with big armies there was always great danger of their finding work to do. (Applause.) He hoped that the society in the future would do greater work than they had already done, and thus hasten the glorious time when war would cease throughout the land. (Loud applause.)

Mr. SPENCER WATSON, of Newcastle, seconded the resolution. He said he had to announce himself in the first place as a lawyer. (Laughter.) And he declared it to be the duty of a good lawyer to assist his clients and to insist upon them keeping the peace. He also came from the north-east coast, and differed from the speaker preceding him upon what he said on that point. If a man could stand those winds he could stand anything. But whether they came from the north or the south or the east, he hoped that everyone who was a member of the Peace Society would have the courage of his convictions; and would be prepared to carry them out to their just conclusions. The previous speaker had referred to the brilliant historian, and he would say a word or two about a more recent historian, because he ought to be made a permanent member of the Peace Society. To his mind, the history of England which Mr. Green had lately published, proved that the true history of a country did not consist in the doings of the kings and queens who had presided over the nation, but in the great growth and social progress of the people themselves. Amongst other things Mr. Green asked what would England have been without her wars. That was a very difficult and awkward question. So far as the wars England had engaged in were concerned, so long as he could remember, it seemed in his humble opinion, that England would have been very much better if she had never engaged in any of them. What would have happened to anyone, if something had not occurred which had occurred? But a more practical question seemed to be, what would become of England if she, in reality as well as in name, were a Christian nation. (Applause.) If, for instance, the time, the attention, the care, and the money which were bestowed upon their enormous engines of war were bestowed upon the education, the training, the bettering of the condition of the people. (Applause.) In the Christianity they had, it appeared to him there was too much Judaism left behind. He read a few days ago, in the *Daily News*, of a ceremony, no doubt very beautiful, and very interesting, but one which seemed to him a very remarkable one. At the presentation of new colours to the 77th Regiment, the usual ceremonies were observed with the old flags; and the new flags were then presented, when Bishop Claughton prayed for blessing upon the colours, and consecrated them to the cause of peace and happiness, truth and justice, religion and piety. Surely the Bishop should not have forgotten the saying in the old volume that those who cried "Peace, peace, when there was no peace," nor was there meant to be any peace, were leading others astray. The Duke of Cambridge was right when he told the soldiers that the flags were meant to lead them on to honour and victory. Peace there was to be none. It was his privilege to take a small part with many other Englishmen and English women in relieving the sufferings of the innocent victims in the war between France and Germany in 1871; and the idea of the happiness of war was entirely set aside in his mind. He remembered going into one town, where he entered a saddler's shop. The mistress of the place was in great distress. Her husband had been taken for a soldier, and she was left with the care of seven little children and the management of the shop. In the neighbourhood of Metz on another occasion he was inquiring the state of a little village, when he saw a Landwehr sitting by the road-side with a child upon his knee, bending over it and weeping bitterly. He could not help thinking that when Christmas came there would be many a little household in Germany where the children would miss that year the coming of St. Nicholas. On another occasion a dead officer, they would

remember, was found with a letter fast clenched in his hand, from his daughter, in which she told him how she prayed day and night for his safe return. When he remembered these things he thought that the proceedings at the consecration of the flags was nothing less than rank blasphemy itself. One of those consecrations was to religion and piety. Was it the religion of Him who said, "Love your enemies, do good to them that hate you," or was it the religion that applied to an earlier state of things? He did not wish to accuse them of dishonesty who took part in that consecration, but there was an instinctive feeling in the mind that there was an invisible barrier between Christianity and war. He was much interested by what was said by the first speaker, that the work of the Peace Society had been an educational and a missionary work. Such a work must necessarily be a slow one, but he thought they might take courage from the report, and in considering how fast they were beginning to leaven the whole lump of society, and how they saw in the very atmosphere of society a growth in the right direction. There were gentlemen upon that platform who could remember the time when the practice of duelling was in vogue in England. That was the war of the individual, but it had entirely died out in England. In the same way they found that in France the practice of duelling had received a very serious blow. They had therefore great reason for hoping that the growth of peace principles in the mind of society was in the right direction. Then again, what progress the principles of arbitration had made. What an extraordinary distance they were removed from the old time. Why Nelson used to tell his young midshipmen that their whole duty was comprehended in the words, "Love God, honour the King, and hate every Frenchman." (Laughter.) What a growth of public opinion had taken place in their own day; and they might believe now, that there was something greater and more important in the works of peace than in the works of war. In the educational agencies at work, in the references of disputes between nations to arbitration, and in the submission to decisions when against ourselves, what progress they had made. It was a singular fact that in nearly every international award given it had been against England, and England had accepted the decisions almost without a murmur. Now at other times they would have gone to war on those points, and if they had succeeded in gaining their point, they would have been doing a great injustice, because when the question had been fairly tried it had gone against them. (Cheers.) While these peaceful feelings were progressing he strongly recommended that they should get the working classes of different nations together as much as possible; so that they might take more interest in each other. Lastly it was important that those who believed in peace principles should stand up for them whenever an opportunity occurred. Never mind that the growth seemed slow; in the matter of peace there could be no higher, no greater, and no more helpful truth than that promulgated by the Saviour Himself, when he said, "One is your Master, even Christ, and all ye are brethren." (Cheers.)

The resolution was carried unanimously.

Mr. JACOB BRIGHT, M.P., proposed the second resolution, which was as follows:—

That this meeting deeply deploras the enormous increase which has lately taken place in the military expenditure of this country, and that at a time when the depressed condition of industry and commerce renders taxation especially burdensome to the people. It cannot but regard the system of rivalry in armaments, which is everywhere more and more oppressing the nations, as a reproach to the statesmanship of Europe, and sincerely rejoices in the movement that has lately sprung up in Austria, having, for its object, to bring about a simultaneous and proportional reduction of armaments in all European countries.

He said he did not appear there that night for the primary object of addressing the meeting. He felt that that was of small consequence, but he appeared there that by his presence he might express his sympathy with Mr. Richard, with the good men who stood about him, and with that great audience, in the noble work in which they were engaged. (Applause.) In the eloquent speech of the previous speaker a question was suggested as to what England would probably have been now if she had for a long time back avoided the wars in which she had been engaged. He said it was perhaps impossible to answer such a question. He (Mr. Bright) however thought that they might absolutely and clearly give an answer to the question which was of some value. If England during the last one hundred years had maintained the peaceable position she maintained now, if she had allowed the wars on the continent to wage without any disposition to interfere with them, they might positively declare that the area of financial difficulties would have been diminished, and the duration of those wars would have been shorter if England had not been engaged in those wars. There would have been no extra troops drawn out; and if England had not sent countless millions of money over, it was quite impossible that the wars could have been waged on so great a scale, or waged so long. (Loud applause.) It followed inevitably that if England had been wise before her time, the period of progress, of growth in freedom, of religion, and civilisation throughout England and on the continent would have come much sooner than it had come. If they had not engaged in the wars of the reign of George III. there was no man in his

senses who would deny that their Reform Bills would have come much sooner, their Education Acts would have come, it might be, half-a-century earlier; and that they would at the present time have had an educated and civilised people, instead of a people in some matters almost sunk in barbarism. Had the great beneficent measures he had mentioned come sooner, when the period of high wages had arrived, instead of those wages going into improper channels homes and families would have felt their generous influence. (Cheers.) The Peace Society, so far as he understood its aims, did not expect in the present generation to convert England to a policy of peace; but it did hope, and it had reasons so to hope, that it might influence more people to look upon war as it ought to be looked upon, and to take sides with those who esteemed it at its proper value. He had an objection to war too profound for him to be able to describe; it arose from the fact that the process of war was disastrous to both sides, and, speaking generally, the results of war were disastrous to both sides. One or two words with regard to some of the greatest wars of their own time. They had already been alluded to by previous speakers. They remembered as it were but yesterday, the great Franco-German war. He would not dwell upon the sufferings of that war. He had put into his hands by Mr. Richard a book containing a good many of the descriptions which were written at the time to this country; and he confessed that he tried to read them, but found it impossible; they were so horrible, his mind revolted from so painful a task. But look at the results of that great war. France found herself in a most unfortunate position by the increase of her debt, by the permanent increase of taxation. There was not a man, woman, or child who was not obliged to labour, who would not henceforth have to give more hours to toil in consequence of the war. The same thing might be said of Germany. The most foolish thing Germany did was to take the two provinces from France; they were a curse to Germany. There might have been some hopes of peace if those provinces had not been taken, but now every man in Germany felt that those provinces would be a source of future war, and every family in Germany was taxed to a degree they would not have been in consequence of that anticipated war. Look at the war in America—that stupendous civil war—they could see now how the great difference might have been settled peaceably. It would have answered the purpose of the families in the South to have freed their slaves. It would have answered the purpose of the Government and the people in the North to have given compensation for that freedom; but in the course taken there were hundreds and thousands of families who were reduced to beggary or destroyed, and who would never be heard of again, but who at one time lived in luxury. (Applause.) Mr. Richard had shown them that they gained nothing by the Crimean war. No man present could say that they did a good thing by preventing the Russians taking possession of Constantinople. There were more things they knew about that. If Russia had been master of the Turkish Empire, there could not have been a worse Government than there had been; and with regard to Russia they must admit that it would be a progressive Power, while the other would be a decaying Power. He believed that if Russia were master of Constantinople it would be far better than leaving it in its present position. Twelve months ago that month he stood in the beautiful little graveyard of Scutari, where hundreds of men whose names were unknown lay under the green sod—with here and there a monument to some one whose friends or relatives were wealthy. It was infinitely sad to look upon the cemetery and to remember that all these lives were sacrificed to carry out a delusion, that absolutely no benefit to England had accrued. A million fell in the war. That was equivalent to all the adult males in London at the present time. Would not the world be richer if there was no war? (Cheers.) They now heard a great deal of the local taxation of the country. The whole taxation for all purposes amounted to about twenty-seven and a-half millions. That enormous sum was paid every year to keep their army and navy in an efficient state of repair. He objected to such an expenditure on many grounds, and especially because it hampered free-trade and free intercourse between all nations. It was the business of those Powers in close connection with Turkey to take part in the settlement of Turkey at the present time. England had no interest there whatever, except in seeing the people well governed, but their actual interference would do nothing for them. They must have a free intercourse betwixt this country and India, and Eastern countries where they had commerce; and in order to have that they must have Egypt independent, and see that it did not come into the hands of a European Power. It was not necessary for them to have Egypt; it was not necessary for them to have shares in the Suez Canal; all that they required was that Egypt should be free, and they had great interest in keeping her free; and there was no nation in Europe which would dare to put an obstacle in their path. He saw no reason, even if Constantinople was taken, that they should seize Egypt. They should stand still and see what nation interposed, and then would be time enough. Not only in their own interest, but in the interest of other countries everywhere, he would like that great matter set at rest to remain in peace. They had tried the other

system long enough, and it had failed them. He would like to set other nations an example of moderation and reason. Some told them that the English influence was declining. He believed that moderation and reason, and a pacific purpose tended to make their nation grow, and what Mr. Richard told them, that there were great numbers of persons in every country of Europe who were indoctrinated with peace principles; and that if England led the way other nations would follow. (Loud applause.)

Dr. CARL SCHERZER seconded the resolution. He said he was happy to attend the meeting, not in his official capacity as representing the commercial interests of Austria, but as a friend of peace. It was twenty-five years ago since he attended a Peace Society's Meeting. Austria was then considered the most warlike country in Europe, and he spoke of disarmament, but his remarks were unfavourably received in official quarters at home, and when he returned to Austria he rather got into trouble. But fortunately this state of things was now considerably changed, and Austria was a most liberal and constitutional country; and it was singular that Austria had now taken the lead in the movement in favour of the reduction of armaments. At this moment one of their most distinguished statesmen had declared that "he preferred a half-settled peace to the most glorious war," and he (the speaker) saw a paragraph in the newspapers recently stating that the Emperor had mentioned to a member of Parliament that it would be very desirable in his opinion to reduce the heavy military budget, but, of course, before it could be done in Austria all the other Powers must consent to do the same. After the report he had heard to-night he felt that the society had been very successful, and that the results were not so small as was generally supposed. The efforts of the society could not now be considered like a hot-house plant which was afraid of the slightest draught from without, and could only be nourished in the benevolent climate of philanthropic England, because it was now an evergreen plant that was springing up in every part of Europe. (Hear, hear.) For these results to whom were they indebted, but to this Peace Society? And he believed the time was really drawing near when all mankind would become brothers. Before concluding he wished to profit by this opportunity of expressing his gratitude to an English lady and an English gentleman. The English woman was Elizabeth Fry, the Englishman was Richard Cobden. In 1839, he attended the meetings which Elizabeth Fry held in Germany, and he confessed it was she who first impressed him with the larger philanthropic views which had guided him through life—Hear)—while some years later he had the good fortune to hear Mr. Richard Cobden in London, and by the study of his writings he was enabled to follow out his economic principles. In paying his tribute of gratitude to these two beloved ones, he saw, as it were, the dawn of that happy time when the principles of Elizabeth Fry would unite all nations into one great family of brothers, and when the doctrines of Richard Cobden would be heartily accepted by every upright and straightforward man—(applause)—and when all the seafaring nations would sail under the blessed flag of free-trade and peace. (Hear, hear.)

DON MARCOARTU, in supporting this resolution, referred to the sincerity with which Italy upheld the cause of peace. Viscount Venosta had said, "If there is one country more than another to which peace is a matter of permanent political importance that country is Italy." At a meeting of the Italian Deputies in March last, he was authorised to give the assurance that the Italian Deputies would personally assist at the International Conference of the members of the European Legislative assemblies; and Signor Mancini, the present Minister of Justice, had written him in support of his desire to promote a treaty of arbitration between States. Not less was peace desired by Austro-Hungary. Earnest attention was being fixed just now on the enormous sacrifices, in men and money, imposed by the mutual want of confidence prevailing amongst European Governments. Count Andrassy had explained to him the difficulties he met with in proposing a disarmament under actual circumstances, at the same time that he fully recognised the impossibility of continuing the military system which now burdened and weighed down the nations of Europe. What was being tried now in the east was not arbitration but mediation, which might give way to a pacificatory arbitration, to an armed intervention, or to leaving the parties to the contest to adjust their differences in their own fashion. The manifestations of public opinion in Austria were exercising an influence as favourable as powerful in the difficult complication of European affairs. If at the commencement of the present century the command of the allied armies was entrusted to generals of Austria, in these days a distinguished honour had fallen into the hands of her deputies—an honour which history would record—that of having initiated in a European Parliament the project of International Parliamentary Conferences, which he had himself for six years been proposing as a means of drawing closer the relations of States and rendering more moral the action of their Governments. Mr. Reebauer president of the Austrian Delegation,

had expressed the opinion "that the enormous military burthen beneath which Europe now groaned could not be supported much longer without bringing on the total ruin of her populations. When the people began to feel more and more deeply the effects produced by a permanent war-footing, and to comprehend that the evils of war were likely to pass into a chronic state, then these enormous war establishments which consumed the marrow of nations, would finally disappear. If warmhearted patriots would propose a disarmament, and if Parliamentary representatives would take steps to bring about an *entente internationale* upon this vital question, such efforts would be deserving of gratitude." The Count of Aspremont, Minister of Foreign Affairs for Belgium, had inserted arbitration clauses in two international treaties, and his desire was to see the same principle introduced into future treaties. Public opinion exerted its weight even in Russia, much more than was suspected in Western Europe. The lofty personages of that Court were by no means adverse to the principles of arbitration. Russian association with Great Britain did much in behalf of peace when the conflict between France and Germany was apprehended. Seven millions of men were the arbiters of European international disputes. Their cost in peace time was 2,000,000 per day. The annual expenditure required for war and for the poor was twenty times as large as the amount devoted to public instruction. He had an opportunity during the last few months of studying the state of public opinion in France, Belgium, Holland, Italy, Austria, and Germany, and from one extremity of Europe to the other he had heard the protestations daily, more vehement and energetic, against the awful system of blood, burning, and taxation. When official opinion acknowledged the gravity of the evil, and public opinion remonstrated against it, the moment had come for the representative men of all nations to assemble and concert together how to fix the limits of the Utopian and the possible, and how, if not to extirpate war entirely, at least to render it more difficult, more humane, less frequent, and less costly. Meantime, he proposed: voluntary international conferences of members of the national Parliaments; reduction of military expenses; friendly mediation and arbitration in international conflicts—not intervention by force; and that the right of declaring war should belong to the nation, and not to the heads of States. (Cheers.)

The resolution was then put and carried.

Mr. RICHARD, M.P., apologised for the absence of Mr. J. W. Pease, M.P., and Mr. Cowen, M.P., the latter being ill, and the former detained at the House of Commons.

Mr. JOSEPH ARCH, who was received with loud applause, moved the third resolution, viz:—

That in the opinion of this meeting, the present condition of things in the East of Europe affords ample justification of the course pursued by the friends of peace in this country twenty-two years ago, when they opposed the Russian war as unnecessary and unjust, and unlikely to attain the objects for which it was avowedly undertaken; and the meeting earnestly hopes that the experience of the past will be a sufficient warning against further intermeddling in the dangerous complications which exist in that part of the world.

He said he should not occupy the time of the meeting at that late hour. The Russian war had been referred to. He thought that no class had so much suffered from it as the agricultural labourers, amongst whom traces of the poverty caused by it still existed. The latter clause of the resolution was clear. The difficulty would be solved by the very men who had suffered by war. He believed the British Government would only intermeddle in foreign countries just so much as the intelligence of the country would allow. There was in the agricultural districts to-day a growing longing for education. The want of education of the working-men of the rural districts was the cause of their being victimised, but during the past four years the rural population had learned that they were men, and not mere "food for powder." (Applause.) If members in Parliament would push this question in the House as well as on the platform they would find the rural labourers ready to support them, and when the time came to give them political power, they would rise up and say, "If we are to be the defenders of our country, if need be, and the taxpayers of the country, we will have a voice in saying how war shall be conducted." (Hear, hear.)

The Rev. J. LONG seconded the resolution, and observed that the prospects of peace were not at the present moment very encouraging, because he was afraid Turkey would not accept the suggestions of the five Powers in the belief that England would back her up in her refusal.

Mr. YARDLEY HASTINGS (United States), supported the resolution, and said he would only repeat what he had said in an American car, viz:—"If England and America will join hands and not let go, they will embrace the whole world in the bond of peace." (Applause.)

The resolution was carried unanimously, and a vote of thanks to the chairman concluded a very interesting and satisfactory meeting.

Yesterday the members of the Livingstonia East Africa Mission party left Dartmouth in the Colonial steamer Windsor Castle on their way to the Zambesi.

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